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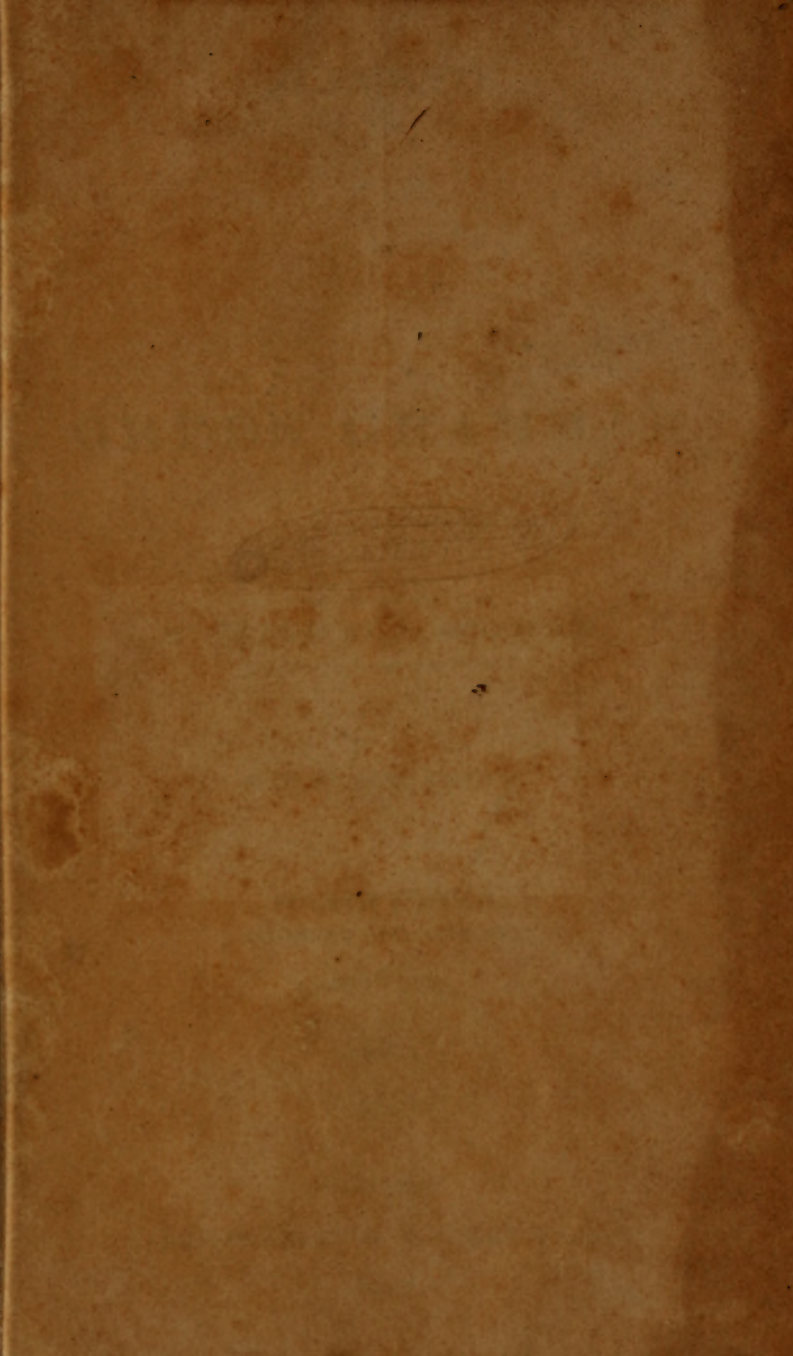
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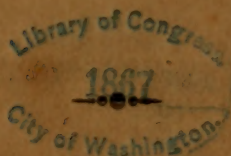
OF

GREEK GRAMMAR.

By CHAUNCEY A. GOODRICH.

USED IN YALE COLLEGE.

**FOURTH EDITION,
ENLARGED AND IMPROVED.**



HARTFORD :

PUBLISHED BY O. D. COOKE & CO.

1827.

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DISTRICT OF CONNECTICUT, ss.

BE IT REMEMBERED, That on the fifth day of December, in the fifty-second year of the Independence of the United States of America, CHAUNCEY ALLEN GOODRICH, of the said District, hath deposited in this office the title of a Book, the right whereof he claims as Author, in the words following, to wit:

"Elements of Greek Grammar; By Chauncey A. Goodrich. Used in Yale College."

In conformity to the act of Congress of the United States, entitled, "An act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the authors and proprietors of such copies, during the times therein mentioned," and also to the act, entitled, "An act supplementary to an act, entitled 'An act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies during the times therein mentioned,' and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints."

CHAS. A. INGERSOLL, *Clerk of the District of Connecticut.*

A true copy of Record, examined and sealed by me,

CHAS. A. INGERSOLL, *Clerk of the District of Connecticut.*

ADVERTISEMENT.

THE materials for the first edition of this work, were derived chiefly from the Grammar of Hachenberg. Numerous additions were made, however, from other sources, and the plan entirely new-modelled, in conformity to the existing modes of instruction in this country. In its progress through three editions, it has received accessions of valuable matter from the later German Grammarians; and, in the present edition, the articles on the Middle Voice, Tenses, Moods, the construction of the Infinitive and of Participles, and General Principles of Government, have been re-written and enlarged; the Paradigms of the Irregular Verbs in μ , have been made more complete; a new article has been added on the Particles, and difficult forms of construction; the Accents have been introduced, and fuller rules given for Oxytones and Paroxytones, than are ordinarily to be met with, in works of this kind. By these successive changes, the work has lost its original character of a compilation from Hachenberg, and the name of that Author, therefore, appears no longer on the title page.

The plan of Adam's Latin Grammar has been followed, as far as the nature of the case would admit. The leading principles of Etymology and Syntax, designed to be committed to memory, are printed in a larger type. Remarks and exceptions follow, under each head, in a smaller character. Those rules of Syntax, which are common to the Latin and Greek languages, are, in most cases, stated in the exact terms of Adam's Grammar, as being already familiar to the learner.

In a system of rules and annotations adapted to the capacity of the younger class of students, it would be out of place to enter into the theory of the language, or to trace the nice shades of distinction in the forms of construction. An attempt has been made, however, to guide the enquiries of more advanced students on these subjects, in the introductory articles on the Middle

Voice, Tenses, Moods, construction of the Infinitive and of Participles, and General Principles of Government. Within a narrow compass are here given the principal conclusions, at which Matthiæ has arrived, in several hundred pages of his larger Grammar; though, of course, with the omission of uncommon forms of construction, and with that imperfection of statement, which must necessarily attend every attempt to compress so great a mass of matter, within such limits. In accordance with the same plan, the abstract of Middleton's Treatise on the Article, which was placed under the head of Syntax in the first edition, is retained in the Appendix. It has been hoped, that Instructors would find, in the general views of the language thus presented, important principles, which may be illustrated and explained from time to time, with great advantage to the pupil.

To the larger Grammar of Matthiæ, the author is indebted for most of the improvements made in this work. When Buttman has been consulted, the eighth Berlin edition printed in 1818, has been used. The article on Dialects was taken, with but little alteration, from the Gloucester Grammar; the list of Anomalous Verbs was formed, with additions and corrections, on that of Valpy; and a late Grammar of Ewing, has furnished a part of the remarks on Prosody.

A considerable number of typographical errors have been detected in the two preceding editions, which were printed at a distance from the author, and beyond the reach of his inspection. The present edition, it is hoped, will be found more correct.

As to occasional errors in the accents, he is confident of indulgence from those at least, who have been taught by experience, the difficulty of securing entire accuracy in this respect, with workmen not regularly educated to their use.

New Haven, Dec. 1st, 1827.

N. B. The rule for putting the Relative, by *Attraction*, in the same case with the Antecedent, was accidentally omitted on page 119 during the Author's absence from town.

ORTHOGRAPHY.



THE ALPHABET.

THE GREEK LETTERS ARE TWENTY-FOUR.

FIGURE.	NAME.	POWER.
A α	Ἄλφα alpha	a
B β β	βῆτα beta	b
Γ γ γ	γάμμα gamma	g <i>hard</i> .
Δ δ	δέλτα delta	d
E ε	ἐ ψιλόν epsilon	e <i>short</i> .
Z ζ ζ	ζῆτα zeta	z
H η	ἥτα eta	e <i>long</i> .
Θ θ θ	θῆτα theta	th
I ι	ἰῶτα iota	i
K κ	κάππα kappa	k
Λ λ	λάμβδα lambda	l
M μ	μῦ mu	m
N ν	νῦ nu	n
Ξ ξ	ξῖ xi	x
O ο	ὀ μικρόν omicron	o <i>short</i> .
Π π π	πῖ pi	p
P ρ ρ	ῥῶ rho	r
Σ σ σ	σίγμα sigma	s
T τ τ	ταῦ tau	t
Υ υ	ὕ ψιλόν upsilon	u
Φ φ	φῖ phi	ph
X χ χ	χῖ chi	ch <i>aspira-</i>
Ψ ψ	ψῖ psi	ps [<i>ted</i>].
Ω ω	ὦ μέγα omega	o <i>long</i> .

SIXTEEN letters, viz. α, ε, ι, ο, υ, β, γ, δ, κ, λ, μ, ν, π, ρ, σ, τ, were introduced from Phenicia into Greece, by Cadmus, fifteen hundred years before Christ. Their form was originally that of the Phenician characters, and was gradually changed to the present.* Eight were afterwards added, viz. η, ω, φ, χ, θ, ζ, ξ, ψ, in the fifth or the sixth century before Christ. These, being merely substitutes for existing letters, came slowly into use.

They were first used by the Ionics; and afterwards by the Attics, though not in public records till 403 A. C. Hence the new alphabet of twenty-four letters was called Ἰωνικὰ γράμματα; and the old alphabet of sixteen letters, Ἀττικὰ γράμματα, which continued in use among the Æolics.

Greek was originally written in capitals without spaces between the words; as, ENAPXHHNOΛΟΓΟΣΚΑΙΟΛΟΓΟΣ ΗΝΗΠΟΣΤΟΝΘΕΟΝ. Ἐν ἀρχῇ ἦν ὁ Λόγος, καὶ ὁ Λόγος ἦν πρὸς τὸν Θεόν. The smaller characters were formed from the larger, between the seventh and ninth centuries, for convenience in writing. The lines of Manuscripts were called στίχοι, and the contents often estimated by their number.† Thus, γραπτὸν ἐν στίχοις ση, (end of the Epistle to the Philipians,) denotes that the manuscript had 208 στίχοι or lines.

To the letters may be added the *rough breathing* ['] or English H; as, Ὅμηρος, Homeros; ἑξω, hexo.

1. The *aspirate*, or English H, was originally a letter among the Greeks. In the old inscriptions, HEKATON is written for ἑκατόν; and ΠΗ for φ; KH for χ, &c. It was afterwards divided into two parts, F I. The former retaining the original sound, was called the *rough breathing*. The latter was called the *smooth breathing*; and denoted that slight emission of breath, which naturally precedes all the vowels at the commencement of a syllable, when not aspirated. These characters F I were gradually rounded into their present form, ['] rough breathing, ['] smooth breathing.

2. When υ or ρ begin a word they have always the rough breathing; as ὕδωρ. Πῆτωρ. In the middle of a word, if ρ be doubled, the first has the smooth, and the second the rough breathing; as, ἄρρην.

3. The Attics frequently use the rough breathing when

*Vide Shuckford's Connexions, vol. i. p. 256.

†Vide Marsh's Michaelis, vol. ii. p. 526.

others use the smooth ; as in ἀλέειν. The Æolics and older Ionics on the contrary, frequently change the rough breathing into the smooth.

Letters are divided into Vowels and Consonants.

The vowels are seven ; two long, η, ω ; two short, ε, ο ; three doubtful, α, ι, υ.

1. Before the invention of η and ω, ε and ο were used for the *long* as well as *short* sounds of E and O ; and ο was sometimes put for ου.

2. The doubtful vowels are short in some words, as α in πατήρ ; long in others, as in λαός ; and in some others, either long or short, at the will of the writer, as in Ἄρης.

The diphthongs are twelve ; six proper, viz. αι, αυ, ει, ου, οι, ωι ; six improper, viz. αη, ηω, ηυ, ωυ. vi.

1. Diphthongs always end with ι or υ ; hence these vowels are called *postpositive*, and the other vowels *prepositive*.

2. The point under the α, η, ω, is called the *subscript iota*,* and was originally written on the right of the letters ; as ΗΟΔΟΙ (ἡδοί) ; this is still done after capitals ; as ΑΙΘΙΝΨ.

3. The diphthong αι never occurs except before a vowel ; as, ἰαίς.

Consonants are divided into Mutes, Liquids, and Double Consonants.

The letters β, π, φ, μ, are called *Labials*, being formed by the lips ; δ, ζ, τ, θ, ν, λ, ρ, σ, *Linguals*, formed by the tongue ; γ, κ, χ, *Palatics*, formed by the palate.—Hence letters of the same organ are very frequently interchanged, especially the mutes.

There are nine Mutes.

	Labials Cognate.	Linguals Cognate.	Palatics Cognate.
Smooth,	π,	κ,	τ,
Middle,	β,	γ,	δ,
Rough,	φ,	χ,	θ,

The rough mutes are formed by adding the rough breathing to the smooth mutes ; φ, ph ; χ, kh ; θ, th. The middle have a slight roughness added to the smooth. Hence these letters, as they stand perpendicularly, are very often interchanged, by a change of breathing ; as, σκελίδες for σκελίδες ; λίσπος for λίσπος. Letters thus interchanged are called *Cognate*.

* See Appendix, No. 2.

There are four Liquids ; λ, μ, ν, ρ, to which σ is sometimes added.

There are three Double Consonants. ζ, ξ, ψ.

ζ represents δσ.*
 ξ represents κς, γς, χς.
 ψ represents πς, βς, φς.

Hence, when these letters are thus joined, the double letter is substituted.

1. This may be particularly remarked in declension and conjugation ; as, 'Αγαψι for 'Αγαβσι, from 'Αγαβς ; λέξω for λέγσω, from λέγω ; πλέξω for πλέκσω, from πλέκω ; αλείψω for αλείφω, from αλείφω.

2. Among the Æolics, who never used the double consonants, σδ was put for ζ, transposing the letters, because δ never immediately precedes σ.†

Γ, before κ, γ, χ, ξ, has the sound of ng ; as, ἄγγελος, angelos.

The letters ν, ρ, σ, ξ, ψ, are called final consonants, because words not derived from foreign languages, end in no others.

Except εκ, εκ, and εχ, supposed to be derived from εξ and εχι.

SYLLABLES.

General Rules in the Formation of Syllables.

I. When mutes come together, the smooth must be united with smooth, middle with middle, and rough with rough ; hence if one is determined, the other is made to correspond ; as ἐτύφθην for ἐτύπηθην ; λέλεχθε for λέλεχθε ; from γράφω, by adding τος, γραπτός ; by adding δην, γράβδην.

Exception 1. A rough mute cannot be doubled ; but the first is changed into its cognate smooth one ; as, Σαπφώ for Σαφφώ ; Βάχχος for Βάχχος ; τιθός for τιθός.

2. The preposition εκ may be followed by a letter of any kind ; as, εκβάλλω, εκθλιψις.

II. Two successive syllables, in the same word, do not begin with a rough letter ; lest they should occasion too great

*It cannot be too strongly impressed on the mind of the learner, that ψ and ξ are mere representatives of the letters against them, and may always be resolved into them.

Vide Rule IV. p. 5:

a harshness of language. To avoid this, the first commonly becomes smooth ; as, ἐβόρευκα for βέρευκα ; πέφαγκα for φέφαγκα ; τέθυκα for θέθυκα ; τίθημι for θίθημι ; κέχυκα for χέχυκα ; τριχός for θριχός, from θρίζ.

The *second* letter is rarely changed ; but it is regularly done in imperatives in Θι, which are changed into τι ; as, Θέτι for Θέθι ; εὐφθετι for εὐφθεθι.

Ex. The passive termination Θην, with its derivatives, changes the first rough letter in only two words (Θύειν and Θεΐναι) in all others *both* are retained as ἐχύθην. The same is true of most other cases of derivation, as μάχεσθαι, Κορινθόθην.

III. When the rough breathing and a smooth mute come together, they unite and form a rough one ; as, πάνθευσις from παντ' and ἐψω ; καθώς for κατ'ώς ; μεθ' ὑμῖν for μετ' ὑμῖν ; ἔχ' ἐξω for ἐκ ἐξω ; ἐφθήμερος, from ἐπτα and ἡμέρα ; νύχθ' ὑπὸ for νύκτα ὑπὸ ; δοιμάτιον for το ἱμάτιον. The Ionics retain the smooth mutes, as ἐπ' ὄσον.

IV. The linguals δ, θ, ζ, τ, are *dropped* before σ, as ἀρπάσω, for ἀρπάζσω, from ἀρπάζω ; ἄσω for ἄδσω, from ἄδω, πλήσω, for πλήθσω, from πλήθω.

V. The letter ν rarely continues unchanged except before δ, θ, or τ.

1. Before ζ and σ, the ν is *dropped* in declension, and in the preposition σύν ; as δαίμοσι, from δαίμονες ; συζῆν, συσκιάζω. When with the ν, a δ, θ, or τ is dropped (by rule IV.) the preceding vowel is lengthened ; as πᾶσι from πάντες ; and for this purpose ε passes into ει, and ο into ου, as σπεῖσω from σπένδω, ἐκυῖσι from ἐκόντες.

The ν is commonly retained in ἐν in composition, and in some other cases ; as, ἐνσκήπτω ; but ι is frequently inserted ; as, ἐνισκέλλω.

2. N is changed,

Into γ before the *palatics*, κ, γ, χ, ξ, as πέφαγκα.

Into μ before the *labials*, β, π, φ, ψ, as ἐμβαινῶ, συμφέρω.

Before the *liquids* λ, μ, ρ, into those letters respectively, as, συλλέγω, ἐμμένω.

But ν remains unchanged before enclitics, as τόνγε, and in the preposition ἐν before ρ as ἐνράπτω.

VI. Before the letter μ in the middle of a word,

1. The Labials β, π, φ, ψ, are changed into μ ; as, λείπειμαι for λέλειπαι ; σέτυμμα for σιτυμμα.

2. The palatics κ and χ, into γ ; as, δέδογμα for δέδοκμαι ; λέλεγμαι for λέλεχμαι.

Except ἀκμή, ἀνχμός, and a few others.

VII. A letter is sometimes inserted between two other letters, to prevent an unpleasant concurrence of sounds : Particularly when μ precedes λ, or ρ, the letter β is often inserted ; as μεσημβρία, from μέσος and ἡμέρα ; μέμβληκα for μέμεληκα.

When ν precedes ρ, the letter δ is frequently inserted ; as, ἀνδρός for ἀνέρος. From the same attention to harmony, we find, ἄμβροτος for ἄβροτος, &c.

From a regard to sound, τ in the preposition κατά is frequently changed into π and κ, before φ and χ ; as, κακχεύσαι for καταχεύσαι ; and into β, γ, δ, π, λ, μ, ν, ρ, before those letters respectively ; as, κάρῃον for κατάρῃον, &c.

N. B. The preceding rules are very important for the resolution of anomalies, in the inflections of nouns and verbs.

VIII. The letter ν is annexed to datives plural in ι, and to all third persons of verbs ending in ε or ι, when the next word begins with a vowel ;* as, γονεῦσιν αὐτῶν ; ἔδωκεν αὐτοῖς.

1. Εἴκοσι takes ν after it ; as, εἴκοσιν ἄνδρες ; also παντάπασι and some others.

2. The poets sometimes add ν when the next word begins with a consonant. The Ionics omit the ν even before a vowel.

On the Change, Increase, and Retrenchment of Syllables.

1. Metathesis is the transposition of letters and syllables ; as καρτέρος for κρατερός. This often extends to the breathings ; as, κιθών for χιτών ; θακίων for τακίων, from τάχως.

2. Prosthesis is the prefixing of one or more letters to a word ; as εἰκοσι for εἴκοσι.

3. Epenthesis is the insertion of one or more letters within a word ; as, πολυός for πολύς.

4. Paragoge is the annexing of one letter or more to a word ; as, λόγοισι for λόγους.

5. Apheresis is the cutting off of letters from the beginning of a word ; as, στεροπή for ἀστεροπή.

6. Syncope is taking from the middle of a word ; as, ἦλθον for ἔλυθον.

* Called Ν ἐφελκυστικόν, and used to avoid a concurrence of vowels.

7. Apocope is taking from the end of a word ; as, δάκρυ for δάκρυον.

8. Apostrophe (') cuts off α, ε, ι, ο, from the end of a word, when the next word begins with a vowel ; as, ταῦτ' ἔλεγον for ταῦτα ἔλεγον.

1. περί, πρό and ὅτι, with datives in ι, are not affected by apostrophe. The apostrophe is not always used where it might be, especially in prose.

2. Long vowels and diphthongs are often removed by apostrophe among the Poets ; as, ἐγ' οἶδα for ἐγὼ οἶδα ; βόλομ' ἐγὼ for βόλομαι ἐγὼ.

3. The first vowel of the succeeding word is sometimes omitted ; as, ὦγαθί for ὦ ἄγαθί.

4. Sometimes the two words are drawn together ; as, ἐγὼδα for ἐγὼ οἶδα ; τὰμά for τὰ ἐμά ; κἀπι for καὶ ἐπι ; τῆνθίνδε for τὸ ἐνθίνδε ; κᾶτα for καὶ ἔτα ; κᾶι for καὶ ἐι ; κᾶκ for καὶ ἐκ ; χῶπως for καὶ ὅπως ; μῦσταιν for μὲ ἔσταιν ; κακῆινος for καὶ ἐκείνος, &c.

9. Tmesis separates the parts of compound words, by an intervening word ; as, κατὰ γαῖαν ἐκάλυψε, for γαῖαν κατεκάλυψε.

10. Dieresis (¨) separates two vowels which might form a diphthong ; as, παῖς for παῖς.

11. Syneresis unites two vowels into a diphthong ; as, τειχεῖ for τειχεῖ.

12. Crasis is a contraction with a change of one or more of the vowels ; as, κερῶς for κέραος ; βασιλεῖς for βασιλέες ; τοῦνομα, for τὸ ὄνομα ; τῶρνεον, for τὸ ὄρνεον ; ἐξ for ὁ ἐξ ; προτρέπετο, for προστρέπετο.

13. Dyastole is a comma used to separate words, which might be mistaken for parts of a single word ; ὁ, τε, and he ; ὅτε, when.

There are four POINTS OR STOPS.

The comma,	- - - -	(.)
The note of interrogation,	- - - -	(;)
The colon and semi-colon, or point at top,	- - - -	(:)
The period or full stop.	- - - -	(.)



ETYMOLOGY.

THE Parts of Speech in Greek are nine, viz. Article,

Noun, Adjective, Pronoun, Verb, Participle, Adverb, Preposition, Conjunction.

Interjections are included among Adverbs.

There are three Numbers ; the Singular, which denotes one ; the Plural, which denotes more than one ; and the Dual, which denotes two or a pair.

The dual is not found in the New Testament, nor in the Æolic dialect. It was used chiefly by the Attic and Ionic writers, and not even by them in the earlier periods.

The Genders are three ; Masculine, Feminine, and Neuter.

The Cases are five ; Nominative, Genitive, Dative, Accusative, and Vocative.

ARTICLE.

The Article is a word prefixed to a noun, for the purpose of designation or distinction : as, ὁ ἄνθρωπος, *the* man. It corresponds, (though not exactly,) to the English definite article, and is thus declined.*

Sing.	Dual.	Plural.
N. ὁ, ἡ, τό.		N. οἱ, αἱ, τὰ.
G. τοῦ, τῆς, τῷ.	N. A. τῶ, τᾶ, τῷ.	G. τῶν, τῶν, τῶν.
D. τῷ, τῇ, τῷ.	G. D. τοῖν, ταῖν, τοῖν.	D. τοῖς, ταῖς, τοῖς.
A. τόν, τήν, τό.		A. τές, τάς, τὰ.

1. The Article has no vocative ; its place is supplied by the adverb ὦ.

2. When δε or γε is annexed to the article, it has the force of a demonstrative pronoun, as ὁδε, ἡδε, τόδε, *this, that*. For ὁδε the Attics use ὀδί.

3. The article was originally τός, τή. τό ; hence the τοί of the Dorics and Ionics ; and τ in oblique cases, and in the neuter.

* Let the young student decline each gender of the Article by itself. The Feminine ἡ will give him (with a slight variation) the terminations of the first Declension of Nouns. The Masculine ὁ, and the Neuter τό give the terminations of the second Declension.

NOUN.

There are three declensions of Greek nouns.

The first has four terminations, α, η, ας, ης.

The second has two, ος, ον, which among the Attics, become ως, ων.

The third has nine, α, ι, υ, ω, ν, ρ, σ, ξ, ϗ.

General Rules of Declension.

1. The nominative, accusative, and vocative of the dual, and of neuters, are alike ; and, in the plural of neuters, end in α.

2. The dative singular ends always in ι.*

3. The genitive plural ends in ων.

4. The vocative is always like the nominative, in the plural, and usually in the singular.

The dative plural seems originally to have ended in ι, in all the declensions ; and the genitive plural usually in εων, or αων.

FIRST DECLENSION.

Nouns of the first declension have four terminations, α, η, feminine ; ας, ης, masculine.

The terminations ας, ης, are thought to have been derived from α and η, by adding ς.

Nouns in η and α, are thus declined.

Sing.	Dual.	Plural.
N. ἡ τιμη-ή.	N. A. V. τὰ τιμη-ά, G. D. ταῖν τιμη-αῖν.	N. αἱ τιμη αἶ,
G. τῆς τιμη-ῆς,		G. τῶν τιμη-ῶν,
D. τῇ τιμη-ῇ,		D. ταῖς τιμη αῖς,
A. τὴν τιμη-ήν,		A. τὰς τιμη-άς,
V. ὦ τιμη-ή.		V. ὦ τιμη-αἶ.
Sing.	Dual.	Plural.
N. ἡ μέσ-α,	N. A. V. τὰ μέσ-α, G. D. ταῖν μέσ-αιν.	N. αἱ μέσ-αι,
G. τῆς μέσ-ης,		G. τῶν μέσ-ων,
D. τῇ μέσ-ῃ,		D. ταῖς μέσ-αις,
A. τὴν μέσ-αν,		A. τὰς μέσ-ας,
V. ὦ μέσ-α.		V. ὦ μέσ-αι.

* In the first and second declensions, the Iota is *subscript*.

Nouns ending in ρα, α pure,* and ᾱ contracted, have the genitive in ας, and the dative in α;† as,

Sing.	Dual.	Plural.
N. ἡ φιλί-α,		N. αἱ φιλί-αι,
G. τῆς φιλί-ας,	N. A. V. τὰ φιλί-α,	G. τῶν φιλί-ῶν,
D. τῇ φιλί-ᾱ,		D. ταῖς φιλί-αις,
A. τὴν φιλί-αν,	G. D. ταῖν φιλί-αιν.	A. τὰς φιλί-ας,
V. ᾧ φιλί-α.		V. ᾧ φιλί-αι.

So likewise ἀλαλά, and some proper names as, Ἀήδα.

Nouns in ας are thus declined :

Sing.	Dual.	Plural.
N. ὁ ταμί-ας,		N. οἱ ταμί-αι,
G. τοῦ ταμί-α,	N. A. V. τὼ ταμί-α,	G. τῶν ταμί-ῶν,
D. τῷ ταμί-ᾱ,		D. τοῖς ταμί-αῖς,
A. τὸν ταμί-αν,	G. D. τοῖν ταμί-αιν.	A. τοὺς ταμί-ας,
V. ᾧ ταμί-α.		V. ᾧ ταμί-αι.

Nouns in ᾱς, especially proper names, sometimes make the genitive in ᾱ, after the Doric form ; as, Σατανᾱς, G. ᾱ ; particularly in Attic writers. Soph. Electra 137.

Some have both s and α ; as, Ἀρχύτας, Ἀρχύτῃς, and Ἀρχύτα.

Nouns ending in ης are thus declined :

Sing.	Dual.	Plural.
N. ὁ τελών-ης,		N. οἱ τελών-αι,
G. τοῦ τελών-α,	N. A. V. τὼ τελών-α,	G. τῶν τελών-ῶν,
D. τῷ τελών-ῃ,		D. τοῖς τελών-αῖς,
A. τὸν τελών-ην,	G. D. τοῖν τελών-αιν.	A. τοὺς τελών-ας,
V. ᾧ τελών-η.		V. ᾧ τελών-αι.

Nouns in στης make the vocative in η or α. All nouns in στης, poetical nouns in πης, national denominations in ης, and compounds of πολῶ, μετρῶ, and τριβῶ, make the vocative in

* A vowel is called *pure*, when it is preceded by another vowel with which it does not form a diphthong ; as the α in *φιλία*.

† The ancient Latins followed this method of making the genitive in ας ; thus, Gen. Sing. *terras, escas*, for *terrae, escæ*. *Pater familias* continues in use.

α ; as, κυνίωπης, V. κυνῶπα. Also some proper names ; as, Λάχνης, Πυραίχμης.

Some proper names in ῆς have the genitive in ῆ ; as, Πόδῆς, G. Πόδῆ ; Δῆς, G. Δῆ.

Nouns in ας and ης had the nominative in α among the Æolics, hence Θυίστα. II. B. 107.

CONTRACTIONS.

Nouns of this declension, which have two vowels in their termination, are contracted, if the former one is a short vowel, or α used as a short vowel. These end in εας, εης, εα, εη, αα, ρεα, οη, αας.

RULE.

Drop the former of the two vowels ; as, μνάα, μνᾶ ; ῖρεα, ῖρᾶ ; ἀπλόη, ἀπλῆ ; γαλήη, γαλῆ ; Ἀπελλέης, Ἀπελλῆς.

But εα, if not preceded by ρ or a vowel, is changed into ῆ ; as, γέα, γῆ ; Ἑρμέας, Ἑρμῆς.

After the nominative has been thus contracted, it is regularly declined, according to the examples already given.

SECOND DECLENSION.

The second declension has two terminations ος and ον ; which are lengthened by the Attics into ως and ων.

By contraction, οος, οον ; and εος, εον, become ῶς, and ῶν.

Sing.	Dual.	Plural.
N. ὁ λόγ-ος,		N. οἱ λόγ-αι,
G. τοῦ λόγ-ου,	N. A. V. τῷ λόγ-ω,	G. τῶν λόγ-ων,
D. τῷ λόγ-ῳ,		D. τοῖς λόγ-οις,
A. τὸν λόγ-ον,	G. D. τοῖν λόγ-οιν.	A. τοὺς λόγ-ους,
V. ὦ λόγ-ε.		V. ὦ λόγ-οι.

Sing.	Dual.	Plural.
N. τὸ ξύλ-ον,		N. τὰ ξύλ-α,
G. τοῦ ξύλ-ου,	N. A. V. τῷ ξύλ-ω,	G. τῶν ξύλ-ων,
D. τῷ ξύλ-ῳ,		D. τοῖς ξύλ-οις,
A. τὸ ξύλ-ον,	G. D. τοῖν ξύλ-οιν.	A. τὰ ξύλ-α,
V. ὦ ξύλ-ον.		V. ὦ ξύλ-α.

Nouns in ον, ῶν, and ων, are neuter : those in ος, ῶς, and ως, are generally masculine, sometimes feminine or common.

1. Many nouns in *ος* are feminine ; some from a reference to a noun of that gender, understood ; as, *ἐρημος*, a desert, i. e. *ἐρημος γῆ*, desert land.

2. Some substantives in *ος* are common ; as, *ὁ, ἡ ἄνθρωπος*.

3. Nouns in *ως* are masculine, except names of cities and islands, which are feminine ; together with these three, *ἑως*, aurora ; *γάλως*, a brother's wife ; *ἄλως*, a threshing floor ; *χρῶς*, a debt, is neuter.

ATTIC FORM.

This was an ancient form of declension, and is retained in a few words only.

It is made by lengthening the last vowel or diphthong into *ω*, and subscribing *ι* ; as, *λαγῶς* for *λαγός* ; *λαγῶ* for *λαγῆ*, *λαγωί* for *λαγοί*.

If *α* long precede *ος*, it is changed into *ε* ; as, *λεῶς* for *λαός* ; and *ἀνώγεων* for *ἀνώγαιον*.

Sing.	Dual.	Plural.
N. ὁ λε-ῶς,	N. A. V. τὼ λε-ῶ,	N. οἱ λε-ῶ,
G. τῆ λε-ῶ,	G. D. τοῖν λε-ῶν.	G. τῶν λε-ῶν,
D. τοῷ λε-ῶ,		D. τοῖς λε-ῶς,
A. τὸν λε-ῶν,		A. τοῖς λε-ῶς,
V. ᾧ λε-ῶς.		V. ᾧ λε-ῶ.

Sing.	Dual.	Plural.
N. τὸ ἀνώγε-ων,	N. A. V. τὼ ἀνώγε-ω,	N. τὰ ἀνώγε-ω,
G. τῆ ἀνώγε-ω,	G. D. τοῖν ἀνώγε-ων.	G. τῶν ἀνώγε-ων,
D. τοῷ ἀνώγε-ω,		D. τοῖς ἀνώγε-ως,
A. τὸ ἀνώγε-ων,		A. τὰ ἀνώγε-ω,
V. ᾧ ἀνώγε-ων.		V. ᾧ ἀνώγε-ω.

1. The vocative is like the nominative ; and hence nouns in *ος*, of the common form, often have the vocative like the nominative, after the Attic form ; as, *φίλος ᾧ Μενέλαε*, Il. δ. 189.

2. The Attics often reject *ν* in the accusative of this declension, and almost always in the following words : *Ἄθως*, *Ἀπόλλως*, *ἑως*, *Κῶς*, *λαγῶς*. Sometimes in the neuter of adjectives ; as, *τὸ ἀγῆρῳ* for *ἀγῆρων* ; in the accusative plural, *τὰς ἄλῳ* for *ἄλως*. The Attics frequently decline nouns of the third declension, according to this form ; as, *γέλων*, (Eurip. Ion. 1191.) for *γέλωτα* from *γέλως*.

CONTRACTIONS.

The terminations *ους* and *ουν* are contracted from *οις*, *οιν* ;

εος, *εον*.

RULES.

1. If the two last vowels are short, change them into *ου* ; as, *ὁσίων*, *ὁσίων* : but *εε* makes *η* ; as, *ἀδελφίδεε*, *ἀδελφίδη*.

2. If not, omit the former one ; as, *ὁσίων*, *ὁσίων* ; *ὁσίων*, *ὁσίων* ; *ὁσίων*, *ὁσίων* ; *ὁσίων*, *ὁσίων*.

Sing.	Dual.	Plural.
N. <i>ὁσίων</i> , <i>ῶν</i> ,	N. A. V. <i>ὁσίων</i> , <i>ῶν</i> ,	N. <i>ὁσίων</i> , <i>ῶν</i> ,
G. <i>ὁσίων</i> , <i>ῶν</i> ,		G. <i>ὁσίων</i> , <i>ῶν</i> ,
D. <i>ὁσίων</i> , <i>ῶν</i> ,	G. D. <i>ὁσίων</i> , <i>οῖν</i> .	D. <i>ὁσίων</i> , <i>οῖς</i> ,
A. <i>ὁσίων</i> , <i>ῶν</i> ,		A. <i>ὁσίων</i> , <i>ῶν</i> ,
V. <i>ὁσίων</i> , <i>ῶν</i> .		V. <i>ὁσίων</i> , <i>ῶν</i> .

Sing.	Dual.	Plural.
N. <i>νός</i> , <i>ῶν</i> ,	N. A. V. <i>νός</i> , <i>ῶν</i> ,	N. <i>νός</i> , <i>οῖς</i> ,
G. <i>νός</i> , <i>ῶν</i> ,		G. <i>νός</i> , <i>ῶν</i> ,
D. <i>νός</i> , <i>ῶν</i> ,	G. D. <i>νός</i> , <i>οῖν</i> .	D. <i>νός</i> , <i>οῖς</i> ,
A. <i>νός</i> , <i>ῶν</i> ,		A. <i>νός</i> , <i>ῶν</i> ,
V. <i>νός</i> , <i>ῶν</i> .		V. <i>νός</i> , <i>οῖς</i> .

So its Compounds *εὐνοος*, *ἄνοος*, &c. Also, *ξόος*, *χνόος*, *πλόος*, *χροός*, with their compounds.* Some contracts in *ῶν* take the form of the third declension ; as, *νός*, G. *νόος*, D. *νοῖ*.

* *Ἰησῶν* and diminutives in *ῶν* are thus declined.

Sing.	Sing.
N. <i>Ἰησῶν</i> , <i>ῶν</i> ,	N. <i>Διονῶν</i> , <i>ῶν</i> ,
G. <i>Ἰησῶν</i> , <i>ῶν</i> ,	G. <i>Διονῶν</i> , <i>ῶν</i> ,
D. <i>Ἰησῶν</i> , <i>ῶν</i> ,	D. <i>Διονῶν</i> , <i>ῶν</i> ,
A. <i>Ἰησῶν</i> , <i>ῶν</i> ,	A. <i>Διονῶν</i> , <i>ῶν</i> ,
V. <i>Ἰησῶν</i> , <i>ῶν</i> .	V. <i>Διονῶν</i> , <i>ῶν</i> .

* The Compounds of *νός* and *ρόος* are not contracted in the nominative and accusative, and but seldom in the genitive plural ; as, *εὐνοα* *καλήβροα*, not *εὐνοῶν*, *καλήβροῶν*. G. *εὐνοῶν*, seldom *εὐνοῶν*.

THIRD DECLENSION.

The terminations of this Declension are nine, viz.
α, ι, υ, ω, ν, ρ, σ, ξ, †.

Sing.	Dual.	Plural.
N. ὁ τιάν,	N. A. V. τὼ τιᾶνε,	N. οἱ τιᾶνες,
G. τοῦ τιᾶνος,	G. D. τοῖν τιτάνοιν.	G. τῶν τιτάνων,
D. τῷ τιᾶνι,		D. τοῖς τιᾶσι,
A. τὸν τιᾶνα,		A. τοὺς τιτᾶνας,
V. ᾧ τιᾶν.		V. ᾧ τιᾶνες.

Sing.	Dual.	Plural.
N. τὸ σῶμα,	N. A. V. τὼ σώματι,	N. τὰ σώματα,
G. τοῦ σώματος,	G. D. τοῖν σώματιν.	G. τῶν σώματιν,
D. τῷ σώματι,		D. τοῖς σώμασι,
A. τὸ σῶμα,		A. τὰ σώματα,
V. ᾧ σῶμα.		V. ᾧ σώματα.

GENDER.

I. All nouns ending in ες, or having the genitive in ντος, are masculine ; as, ὁ βασιλεύς, &c. The only exceptions are some names of cities.

The following are Masculine with few exceptions.

Those ending in ειρ, ηρ, ωρ, υρ, ην, ως, &c, †, ας-αντος, ων-ωνος.

II. Nouns ending in ας-αδος, της-τητος, αυς, ω, and ις verbal, are always feminine ; as, ἡ λαμπάς, &c.

The following are Feminine, with few exceptions.

Those ending in αις, εις, ιν, ις, λς, νς, ρς, υς, (G. υος, υδος, υθος) ων-ωνος.

Some are common ; as, ὁ, ἡ γείτων, &c.

III. Nouns ending in α, η, ι, υ, ωρ, *ος-εος, αρ-αρος, ορ-ορος, ες-ατος and αος, are neuter ; as, τὸ σῶμα, &c.

GENITIVE.

The Genitive Singular ends in ος ; as, τιτάν, τιτᾶν-ος ; σῶμα, σώματ-ος ; λαμπάς, λαμπάδ-ος ; ὄρνις, ὄρνιθ-ος. If the

* If not personal denominations.

last syllable of the Nominative contains a long vowel, it is usually changed into a short one in the genitive, and *i* and *u* into *ε* ; as, ποιμήν, ποιμέν-ος ; ἄστυ, ἄστε-ος.

It is probable that all nouns of this declension ended originally in *ς* ; and that the genitive was formed by the insertion of *ο* before *ς*, as is still the case with a large class of them ; as, ὄφις, ὄφι-ος ; μῦς, μυ-ό-ς ; Ἄραβς, (Ἄραϕ) Ἄραβ-ος, κήρυξ, κήρυκ-ο-ς.

1. * Terminations in *ος*, *της*, *θς*, *νς*, dropped the first letter ; † as, ἐλπὶς for ἐλπίδς-ίδος ; χάρις for χάριτς-ίτος ; φῶς for φῶτς-ωτός ; ὕδης for ὕδατς-ατος ; ὄρνις for ὄρνιθς-ιθός ; ἀναξ for ἀνακτς, ἀνακτος.

Sometimes the preceding vowel was lengthened ; † as, ποῦς for πόδς οδός ; κτεῖς for κτένς-ένος.

2. Sometimes the last letter was dropped ; as, νέκταρ for νέκταρς-αρος ; ξίς for ξίνς, ξινός. In this case, the preceding vowel was commonly lengthened ; as, ποιμήν for ποιμένς-ένος ; λιμήν for λιμένς-ένος ; ἄξων for ἄξονς-ονος ; ἀστήρ for ἀστέρς-ερος.

3. Sometimes both letters were dropped ; as, σῶμα for σῶματς-ατος ; μέλι for μέλιτς-ιτος ; γάλα for γάλαξ, from γάλακτς.

ACCUSATIVE.

The Accusative singular of nouns not neuter, is formed from the genitive, by changing *ος* into *α* ; as, τιτάν τιτάν-ος, Α. τιτάν-α.

Exception 1. Nouns in *ις*, *δς* *υς*, *αυς*, and *ους*, whose genitive is in *ος* pure, change *ς* of the nominative, into *ν* ; as, ὄφις, ὄφις, Α. ὄφιν ; βότρυς-υος, βότρυν ; ναῦς, ναός, ναῦν ; βούς, βός, βοῦν.

To these add, λαός, λαός ; Accus. λαάν, λαῖν.

The poets often violate this rule ; as, βότρυα for βότρυν ; νῆα for νᾶν.

2. Many nouns in *ις* and *υς*, whose genitive is not in *ος* pure, have both *α* and *ν* ; as, κόρυς, κόρυθς, κόρυθα or κόρυν.

* These changes are given as *probable*, rather than certain.

† By rule iv. page 5.

‡ Vide rule v. page 5.

§ Except Δίς, Διός, Acc. Δία, Jupiter.

|| Those whose last syllable has no accent ; when it is accented, the accusative is *α* only ; as, πατρίς, πατρίδα.

Χαρις has χαριτα, and χάριν. To these add compounds of ποῦς ; as, ὠκύπους, ὠκύποδα or ὠκύπουν.

VOCATIVE.

The Vocative is, for the most part, like the nominative ; as, τιτάν, V. τιτάν.

But the short vowel of the genitive, from the long vowel of the nominative, remains in the vocative ; as,

Nom.	Gen.	Voc.
πατήρ,	πατέρος,	πάτερ.
Δημοσθέν-ης,	-εος,	Δημόσθενες.
Ἐκτωρ,	Ἐκτορος,	Ἐκτορ.

So likewise σῶτερ, Ἀπολλων and Πόσειδον, whose genitives have a *long* vowel.

Nouns, (except those in ης and ος,) whose genitive is in ας pure, drop *ς* of the nominative, to form the vocative ; as,

Nom.	Gen.	Voc.
βασιλ-εύς,	-έος,	βασίλει.
βοῦς,	βοός,	βοῦ.
βότρυς,	βότρυος,	βότρυ.
νοῦς,	νοός,	νοῦ.
So, παῖς,	παιδός,	παῖ.
κλεῖς,	κλειδός,	κλεῖ or κλειῖς.

Ἄναξ has for its vocative, ἄνα ; γυνή, γύναι ; πῆς, πῆν ; ὄδης, ὁδέν.

Certain nouns in εις and ας, especially proper names, which were originally adjectives or participles, have the vocative like the nominative neuter of the primitive ; as, Αἴας-Αἴαν, V. Αἴαν.

In proper names, the poets often reject the ν ; as, Αἴα for Αἴαν ; Θάα for Θάαν.

Nouns in ως, and ω-ος, have the vocative in οι ; as, αἰδώς, V. αἰδοῖ ; ἡχώ, V. ἡχοῖ.

DATIVE PLURAL.

The dative plural is formed from the dative singular, by changing the last syllable into σι ; as, σῶμα-τι, σῶμα-σι ; τείχε-ι, τείχε-σι ; φλογ-ί, (φλογ-σί) φλοξί ; Ἄραβ-ι, (Ἄραβ-

σι) Ἄραψι. If *ν* precede the last syllable, it is dropped ;* as, *τιτᾶν-ι*, *τιτᾶ-σι* ; *παν-τί*, *πᾶ-σι* ; and if *ε* or *ο* precede the *ν*, they are changed into their corresponding diphthongs *ει* and *ου* ; as, *λέον-τι*, *λέε-σι* ; *τυφθέν-τι*, *τυφθεῖ-σι*.

Nouns ending in *σ*, preceded by a diphthong, annex *ι* to the nominative ; as, *βῆς*, *βεσί* ; *βασιλεύς*, *βασιλεύσι* ; *ναῦς*, *ναυσί*.

Syncopated nouns in *ηρ*† have the dative in *ασί* ; as, *πατήρ*, *πατράσι* ; So, *ἄσθήρ*, *ἀστράσι* ; *ἄρην*, *ἀρνός*, *ἀρνάσι* ; *ὕις*, *διάσι*.

Χέρσι is from the obsolete *χέρς*, and *μάρτυσι* from *μάρτυς*.

CONTRACTIONS.

Many nouns of this declension are contracted.

1. Two vowels are contracted into a single vowel or diphthong ; as, *τείχεα*, *τείχη* ; *τείχεος*, *τείχευς*.

2. By dropping a consonant, two vowels are brought together, which are afterwards contracted ; as, *κέρατα*, *κέραα*, *κῆρᾶ*.

3. A vowel is sometimes dropped entirely ; as, *πατήρ*, *πατέρος*, *πατρός* ; *κενῶν*, *κενῶν*.

Some nouns are contracted in all the cases, and some in a part only.

In the oblique cases, there is no contraction, unless the former vowel is short, or a doubtful vowel used as short.

It should be remembered by the learner, that

The short vowels are, *ε, ο,*

Which have their corresponding long ones, *η, ω.*

And their corresponding diphthongs, *ει, ου.*

The following are the rules of contraction for this declension, and likewise for all contracted Verbs.

1. When a short vowel is *doubled*, it is changed into its corresponding diphthong ; but *εε* of the dual commonly becomes *η* ; as, *βασιλέες*, *βασιλεῖς* ; *Λητόες*, *Λητῦς*. In verbs, *ἐπιφίλεε*, *ἐπιφίλει* ; *δηλόομεν*, *δηλέμεν*. In the dual, *Δημοσθένεε*, *Δημοσθένη*.

The dual sometimes follows the rule ; as, *σκέλεε*, *σκέλει*.

2. When both the short vowels meet, they are contract-

* By Rule v. p. 5.

† Except *γαστήρ*, *γαστήρει*.

‡ An example in verbs is given, for the use of the student when he reaches the Contract Verbs.

ed into α ; as, $\tau\acute{\epsilon}\iota\chi\epsilon\upsilon\varsigma$, $\tau\acute{\epsilon}\iota\chi\alpha\varsigma$; $\beta\acute{o}\epsilon\varsigma$, $\beta\acute{\epsilon}\varsigma$. In verbs, $\Phi\iota\lambda\acute{\epsilon}\sigma\mu\epsilon\nu$, $\Phi\iota\lambda\acute{\epsilon}\mu\epsilon\nu$; $\delta\eta\lambda\acute{o}\epsilon\tau\epsilon$, $\delta\eta\lambda\acute{\epsilon}\tau\epsilon$.

3. A short vowel before α is changed into its corresponding long one,* and α is dropped ; as, $\acute{\epsilon}\alpha\rho$, $\acute{\eta}\rho$; $\Lambda\eta\tau\acute{o}\alpha$, $\Lambda\eta\tau\acute{\omega}$; $\tau\acute{\upsilon}\pi\tau\epsilon\alpha\iota$, $\tau\acute{\upsilon}\pi\tau\eta$. But $\epsilon\alpha$ pure becomes $\acute{\alpha}$; as, $\chi\rho\acute{\epsilon}\epsilon\alpha$, $\chi\rho\epsilon\acute{\alpha}$.

4. A short vowel before ι forms a diphthong with it ; as, $\tau\acute{\epsilon}\iota\chi\epsilon\iota$, $\tau\acute{\epsilon}\iota\chi\epsilon\iota$; $\Lambda\eta\tau\acute{o}\iota$, $\Lambda\eta\tau\acute{o}\iota$.

5. E before a long vowel or diphthong is dropped ; as, $\text{'}\text{Η}\rho\alpha\kappa\lambda\acute{\epsilon}\eta\varsigma$, $\text{'}\text{Η}\rho\alpha\kappa\lambda\acute{\eta}\varsigma$; $\tau\epsilon\iota\chi\acute{\epsilon}\omega\nu$, $\tau\epsilon\iota\chi\acute{\omega}\nu$. In verbs, $\phi\iota\lambda\acute{\epsilon}\omega$, $\phi\iota\lambda\acute{\omega}$.

6. $\dagger$ O before a long vowel is (with the vowel) contracted into ω ; as, $\delta\eta\lambda\acute{o}\omega$, $\delta\eta\lambda\acute{\omega}$; $\delta\eta\lambda\acute{o}\eta\tau\epsilon$, $\delta\eta\lambda\acute{\omega}\tau\epsilon$.

O before a diphthong unites with the second vowel of the diphthong ; as, $\delta\eta\lambda\acute{o}\iota$, $\delta\eta\lambda\acute{o}\iota$; $\delta\eta\lambda\acute{o}\epsilon\iota$, $\delta\eta\lambda\acute{o}\iota$; $\delta\eta\lambda\acute{o}\eta$, $\delta\eta\lambda\acute{o}\iota$; $\delta\eta\lambda\acute{o}\upsilon$, $\delta\eta\lambda\acute{\epsilon}$. But in the termination $\sigma\epsilon\iota\nu$, ι being rejected, it is contracted into α ; as, $\delta\eta\lambda\acute{o}\sigma\epsilon\iota\nu$, $\delta\eta\lambda\acute{\epsilon}\nu$.

7. When α precedes o , oi , α or ω the contraction is into ω ; when otherwise, into α ; as, $\beta\acute{o}\alpha\alpha\sigma\iota$, $\beta\acute{o}\omega\sigma\iota$; $\sigma\acute{\alpha}\alpha\varsigma$, $\sigma\acute{\omega}\varsigma$; $\tau\iota\mu\acute{\alpha}\sigma\mu\epsilon\nu$, $\tau\iota\mu\acute{\omega}\mu\epsilon\nu$; $\tau\iota\mu\alpha\epsilon$, $\tau\iota\mu\acute{\alpha}$. In diphthongs, ι is subscribed ; as, $\tau\iota\mu\acute{\alpha}\epsilon\iota$, $\tau\iota\mu\acute{\alpha}$; $\tau\iota\mu\acute{\alpha}\eta$, $\tau\iota\mu\acute{\alpha}$; $\delta\rho\acute{\alpha}\sigma\iota\tau\omicron$, $\delta\rho\acute{\omega}\tau\omicron$.

8. Neuters in $\alpha\varsigma$ pure and $\rho\alpha\varsigma$, reject τ in the oblique cases, to produce a concurrence of vowels ; as, $\kappa\acute{\epsilon}\rho\alpha\tau\alpha$, $\kappa\acute{\epsilon}\rho\alpha\alpha$, $\kappa\acute{\epsilon}\rho\alpha$.

9. If the former vowel be long, or ι or υ , strike out the other ; as, $\tau\iota\mu\acute{\eta}\nu$, $\tau\iota\mu\acute{\eta}\nu$; $\delta\phi\iota\epsilon\varsigma$, $\delta\phi\iota\varsigma$; $\sigma\iota\nu\acute{\eta}\tau\omega\iota\alpha$, $\sigma\iota\nu\acute{\eta}\tau\iota$; $\beta\acute{o}\tau\text{-}\rho\upsilon\epsilon\varsigma$, $\beta\acute{o}\tau\text{-}\rho\upsilon\varsigma$.

FIRST FORM OF CONTRACTS.

Two terminations ; $\alpha\varsigma$ neuter ; $\eta\varsigma$ feminine, except names of men.

Sing.	Dual.	Plural.
N. $\acute{\eta}$ τριήρ- $\eta\varsigma$,	N. A. V.	N. $\alpha\acute{\iota}$ τριήρ- $\epsilon\epsilon\varsigma$, $\epsilon\iota\varsigma$,
G. $\tau\acute{\eta}\varsigma$ τριήρ- $\epsilon\omicron\varsigma$, $\alpha\varsigma$,	$\tau\acute{\alpha}$ τριήρ- $\epsilon\epsilon$, η ,	G. $\tau\acute{\omega}\nu$ τριηρ- $\acute{\epsilon}\omega\nu$, $\acute{\omega}\nu$,
D. $\tau\acute{\eta}$ τριήρ- $\epsilon\iota$, $\epsilon\iota$,	G. D.	D. $\tau\acute{\alpha}\upsilon\varsigma$ τριήρ- $\epsilon\sigma\iota$,
A. $\tau\eta\nu$ τριήρ- $\epsilon\alpha$, η ,	$\tau\acute{\alpha}\upsilon\tau\eta\nu$ τριηρ- $\acute{\epsilon}\omicron\iota\nu$, $\omicron\iota\nu$.	A. $\tau\acute{\alpha}\varsigma$ τριήρ- $\epsilon\alpha\varsigma$, $\epsilon\iota\varsigma$,
V. $\acute{\omega}$ τριήρ- $\epsilon\varsigma$.		V. $\acute{\omega}$ τριήρ- $\epsilon\epsilon\varsigma$, $\epsilon\iota\varsigma$.

* Or, as in one case, into its corresponding diphthong : as, $\acute{\alpha}\lambda\eta\theta\acute{\epsilon}\alpha\varsigma$, $\acute{\alpha}\lambda\eta\theta\acute{\epsilon}\iota\varsigma$.

† This rule applies only to verbs.

Sing.	Dual.	Plural.
N. τὸ τείχ-ος,	N. A. V. τὼ τείχ-εε, η,	N. τὰ τείχ-εα, η,
G. τῷ τείχ-εος, ες,		G. τοῖν τείχ-έων, ὦν,
D. τῷ τείχ-εῖ, εἰ,	G. D. τοῖν τείχ-έοιν, οῖν.	D. τοῖς τείχ-εσι,
A. τὸ τείχ-ος,		A. τὰ τείχ-εα, η,
V. ὦ τείχ-ος.		V. ὦ τείχ-εα, η.

1. Proper names in *κλης* are, by the Attics, contracted into *ης* ; as, Ἡρακλέης, Ἡρακλῆς-ῆς. The Ionics retain the uncontracted form.

2. In some nouns ending in *εος*, the *ε* is entirely dropped; as, σπᾶος, G. σπέεος, σπᾶς. Sometimes they are otherwise contracted ; as, σπέει, σπῆι, Da. Pl. σπήεσσι.

3. The Attics often change *εα*, when preceded by a vowel into *α* ; as, χρέεα, χρέα from χρέος.

4. Proper names in *ης-εος*, and compounds of *ἔτος*, a year, often take the form of the first declension, in the accusative and vocative singular, and the nominative and accusative plural ; as,

ὁ Δημοσθένης,	τῷ Δημοσθένεα,
τὸν Δημοσθένην	ὦ Δημοσθένη.
οἱ Δημοσθέναι,	τοῖς Δημοσθέεα.
τοὺς ἐπὶ αἰῶνα,	οἱ ἐπὶ αἰῶναι, τοῖς ἐπὶ αἰῶναι.

SECOND FORM OF CONTRACTS.

Two terminations, *ις* feminine, a few masculine* and common ; *ι* neuter.

Sing.	Dual.	Plural.
N. ὁ ὄφις,	N. A. V. τὼ ὄφεα,	N. οἱ ὄφ-εες, εῖς,
G. τῷ ὄφ-εος, εως,		G. τοῖν ὄφέων,
D. τῷ ὄφ-εῖ, εἰ,	G. D. τοῖν ὄφέοιν, ὄφεων.	D. τοῖς ὄφεσι,
A. τὸν ὄφιν,		A. τοῖς ὄφ-εας, εἰς,
V. ὦ ὄφι.		V. ὦ ὄφ-εες, εἰς.

* Masculine, δελφίς, ὄφις, λῆς-λιος κίς, μάρης, μάντις, πόσις, πρύτανις, πρίστις, ἄχις. Comm. λάτρις, κάσις, κάρης, ὄρνις, τίγρις, θίς.

20 *Third Declension—Third Form of Contracts.*

Sing.	Dual.	Plural.
N. σίνηπι.	N. A. V. σινήπιε. G. D. σινηπ-ίοιν, εῶν.	N. σινήπια,
G. σινήπ-ιος, εως,		G. σινηπ-ίων, εων,
D. σινήπ-ιι, ι, εἷ,		D. σινήπισι,
A. σίνηπι,		A. σινήπια,
V. σίνηπι.		V. σινήπια.

The terminations εως, εἷ, εῶν, εἷς, belong to the Attics, and are most in use ; the other to the Ionics, who used the form ιος, or εος indifferently, but commonly ει in the dative. For the accusative in ν, α is sometimes found.

THIRD FORM OF CONTRACTS.

Three terminations, ες, υς, masculine ; υ neuter.

Sing.	Dual.	Plural.
N. ὁ βασιλ-εύς,	N. A. V. τῷ βασιλ-έε, ἦ, G. D. τοῖν βασιλ-έοιν.	N. οἱ βασιλ-έες, εἶς,
G. τῷ βασιλ-έος, (έως)		G. τῶν βασιλ-έων,
D. τῷ βασιλ-εἷ, εἷ,		D. τοῖς βασιλ-εῦσι,
A. τὸν βασιλ-έα,		A. τοῖς βασιλ-έας, εἶς,
V. ᾧ βασιλ-εῦ.		V. ᾧ βασιλ-έες, εἶς.

Sing.	Dual.	Plural.
N. ὁ πέλεκ-υς,	N. A. V. τῷ πελέκ-εε, ἦ, G. D. τοῖν πελέκ-έοιν.	N. οἱ πελέκ-εες, εἶς,
G. τῷ πελέκ-εως,		G. τῶν πελέκ-εων,
D. τῷ πελέκ-εἷ, εἷ,		D. τοῖς πελέκ-εσι,
A. τὸν πέλεκ-υν,		A. τοῖς πελέκ-εας, εἶς,
V. ᾧ πέλεκ-υ.		V. ᾧ πελέκ-εες, εἶς,

Sing.	Dual.	Plural.
N. τὸ ἄσλ-υ,	N. A. V. τῷ ἄσλ-εε, ἦ, G. D. τοῖν ἄσλ-έοιν.	N. τὰ ἄσλ-εα, ἦ,
G. τῷ ἄσλ-εος, (εως,)		G. τῶν ἄσλ-εων,
D. τῷ ἄσλ-εἷ, εἷ,		D. τοῖς ἄσλ-εσι,
A. τὸ ἄσλ-υ,		A. τὰ ἄσλ-εα, ἦ,
V. ᾧ ἄσλ-υ.		V. ᾧ ἄσλ-εα, ἦ.

1. The Attic genitive in εως is most in use. Sometimes, though rarely, the accusative singular is in ἦ ; as, Βασιλῆ, and among the older Attics, the nominative plural is in ἦς ; as, Βασιλῆς.

2. Nouns in ες pure, contract εως, into ᾧς ; and εα, into ᾧ ; as, χοεύς, Gen. χοέως, χοῶς ; Acc. χοέα, χοᾶ.

Third Declension—4th and 5th Form of Contracts. 21

Some nouns in *υς*, make the genitive in *υος*, dative *υϊ*, nominative and accusative plural *υς* ; as, *ἰχθύς*, *ύος*, *ύϊ*, N. and A. Pl. *ἰχθύες*, *ἰχθύς*.

FOURTH FORM OF CONTRACTS.

Two terminations, *ως*, *ω*, feminine.

Sing.	Dual.	Plural.
N. ἡ φειδ-ώ,		N. αἱ φειδ-οί,
G. τῆς φειδ-όος, οὔς,	N. A. V. τὰ φειδ-ώ,	G. τῶν φειδ-ῶν,
D. τῇ φειδ-οῖ, οῖ,		D. ταῖς φειδ-οῖς,
A. τὴν φειδ-έα, ῶ,	G. D. ταῖν φειδ-οῖν.	A. τὰς φειδ-ούς,
V. ᾧ φειδ-οῖ.		V. ᾧ φειδ-οῖ.

1. There are only two nouns in *ως* of this form, *αἰδώς* and *ἡώς*, which are rarely found out of the singular.

2. The dual and plural have the form of the second declension.

FIFTH FORM OF CONTRACTS.

Two terminations, *ας* pure, and *ρας*, neuter gender.

Singular.		
N. τὸ κέρας,		
G. τοῦ κέρατος,	κέραος,	κέρως.
D. τῷ κέρατι,	κέραι,	κέρα.
A. τὸ κέρας,		
V. ᾧ κέρας.		
Dual.		
N. A. V. τὸ κέρατε,	κέρας,	κέρα.
G. D. τοῖν κέρασιν,	κεράσιν,	κερῶν.
Plural.		
N. τὰ κέρατα.	κέραα,	κέρα.
G. τῶν κέρατων,	κεράων,	κερῶν.
D. τοῖς κέρασι.		
A. τὰ κέρατα,	κέραα,	κέρα.
V. ὧ κέρατα,	κέραα,	κέρα.

Some nouns are contracted by the omission of a vowel.

1. In every case ; as, *κενέων*, *κενῶν*,

EXAMPLES.

ἑών.
Sing.
N. κεν-εών, ὦν.
G. κεν-εώνος, ὦνος, &c.

ἑαρ.
N. ἑαρ, ἦρ.
G. ἑαρος, ἦρος, &c.

λας.
Sing.
N. λαῖας, λαῖς.
G. λάαος, λῆος, &c.

αῖς.
N. δαῖς, δᾶς.
G. δαῖδος, δᾶδος, &c.

2. In part of the cases ; as, θυγάτηρ, Δημήτηρ, ἀνὴρ,*
πατήρ, μήτηρ, γαστήρ.†

EXAMPLES.

Sing.	Dual.	Plural.
N. θυγάτ-ηρ,		N. θυγατ-έρες, ρες,
G. θυγατ-έρος, ρός,	N.A.V. θυγατ-έρε, ρε,	G. θυγατ-έρων, ρῶν,
D. θυγατ-έρι, ρί,		D. θυγατ-ράσι,
A. θυγατ-έρα, ρα,	G.D. θυγατ-έροι, ροῖν.	A. θυγατ-έρας, ρας,
V. θυγατ-ερ.		V. θυγατ-έρες, ρες.

Sing.	Dual.	Plural.
N. ἀν-ήρ,		N. ἀν-έρες, ὄρες,
G. ἀν-έρος, ὀρός,	N. A. V. ἀν-έρε, ὄρε,	G. ἀν-έρων, ὀρῶν,
D. ἀν-έρι, ὀρί,		D. ἀν-δράσι,
A. ἀν-έρα, ὄρα,	G. D. ἀν-εροιῖν, ὀροιῖν.	A. ἀν-έρας, ὄρας,
V. ἀν-ερ.		V. ἀν-έρες, ὄρες.

Sing.	Dual.	Plural.
N. πατ-ήρ,		N. πατ-έρες,
G. πατ-έρος, ρός,	N. A. V. πατ-έρε, ρε,	G. πατ-έρων,
D. πατ-έρι, ρί,		D. πατ-ράσι,
A. πατ-έρα,	G. D. πατ-έροι, ροῖν.	A. πατ-έρας,
V. πατ-ερ.		V. πατ-έρες,

* Ἀνὴρ inserts δ, because ν never immediately precedes ρ.

† πατήρ, μήτηρ, γαστήρ, have no contraction in the accusative singular, or in the plural, to distinguish them from πάτρα, μήτρα, γάστρα, of the first declension.

Γαστήρ differs from πᾶληρ and μήτηρ, by making the dative plural γαστήρσι.

Some nouns are contracted only in the nominative, accusative and vocative plural.

ις.		αυς.	
Sing.	Plural.	Sing.	Plural.
N. ἑρῖς,	N. ἑρ-ιδες, } εῖς.	N. ναῦς,	N. ν-άες, } αῦς.
G. ἑρῖδος.	A. ἑρ-ιδας, }	G. ναός.	A. ν-άας, }
	V. ἑρ-ιδες, }		V. ν-άες, }
εις.		υς.	
Sing.	Plural.	Sing.	Plural.
N. κλείς,	N. κλ-εῖδες, } εῖς.	N. βότρυς,	N. βότρ-υες, } ὕς.
G. κλειδός.	A. κλ-εῖδας, }	G. βότρυος.	A. βότρ-υας, }
	V. κλ-εῖδες, }		V. βότρ-υες, }
υς.		ς.	
Sing.	Plural.	Sing.	Plural.
N. ὄρνις,	N. ὄρν-ιδες, } εῖς.	N. βῆς,	N. β-όες, } ῥς.
G. ὄρνιθος,	A. ὄρν-ιδας, }	G. βοός,	A. β-όας, }
	V. ὄρν-ιδες, }		V. β-όες, }
ως.			
Sing.	Plural.		
N. κάλως,	N. κάλω-ίδες, } εῖς.		
G. κάλωιδος.	A. κάλω-ιδας, }		
	V. κάλω-ίδες, }		

* Ἐριδες, κλειδες, ὄρνιδες, &c. seem to have been contracted to avoid the unpleasant concurrence of the letters δς, δς,* which were not sufficiently separated by the intervening short vowel. This could not be done with the genitives κλειδός, ὄρνιθος, ἑρῖδος, because it would destroy their characteristic.

IRREGULAR NOUNS.

Irregular Nouns are either defective or redundant.

DEFECTIVE.

Some are altogether indeclinable.

* Vide rule iv. p. 5.

1. Names of letters ; as, τὸ ἄλφα ; τῷ ἄλφᾳ.
2. Cardinal numbers from πέντε to ἑκατόν.
3. Poetic nouns which have lost the last syllable by apocope ; as, το δῶ for δῶμα.
4. Proper names derived from other languages ; as, ὁ Ἰακῶβ, τῷ Ἰακῶβ. Feminines are sometimes declined ; and those which have taken Greek terminations ; as, ὁ Ἰάκωβος.

Some have only one case ; as, N. δῶς, a gift, V. ὦ φίλῳ, friend. Dual, ὅσσε, eyes. Plu. G. ἑάων, of good things. V. ὦ Πόποι, O Gods.

Some have two cases ; as, N. φθοῖες or φθοῖς, cakes ; A. φθοῖας.

Some neuters have the same word in three cases ; as, N. A. V. ὄναρ, δέμας, ὄφελος. βρέλας, &c.

Some have the singular only ; as, γῆ, ἀήρ, ἄλς, πῦρ.

Some have only the plural ; as, names of festivals and some cities. Διονύσια, Bacchanalia ; Ἀθῆναι, Athens.

REDUNDANT.

I. In the nominative,

1. Of the same declension ; as,

ἡ ἀντιδοτος τὸ ἀντιδοτον, an antidote.
 ὁ ζυγός, a yoke ; τὸ ζυγόν, a balance.
 ὁ στάδιος, τὸ στάδιον, stadium, &c.

In the plural of the second declension ; as,

ὁ δεσμός, a bond ; οἱ δεσμοί, τὰ δεσμά.
 ὁ κύκλος, a circle ; οἱ κύκλοι, τὰ κύκλα.
 ὁ λύχνος, a candle ; οἱ λύχνοι, τὰ λύχνα.

Names of Gods and men, being much in use, are more redundant than others. Jupiter is reckoned to have had ten ; Ζεὺς, Δεὺς, Βδεὺς, Ζάς, Ζῆς, Δίς, Ζήν, Ζάν, Δήν, Δάν. These, however, differ only in dialect, and may be reduced to two, Δίς,* and Ζήν, which alone are declined.

N.	G.	D.	A.	V.
Δίς, }	Διός,	Δί,	Δία,	_____
Ζεὺς, }				Zeũ.
Ζήν,	Ζηνός,	Ζηνί,	Ζῆνα,	_____

* Δίς has become obsolete.

2. Of different declensions ; as,

ἡ βολή,	ὁ βόλος, a throw.
ἡ ἑσπέρα,	ὁ ἑσπερος, evening.
ἡ νίκη,	το νίκος-εος, victory.
ὁ νοῦς-νοῦ,	ὁ νοῦς-νοός, mind.

II. Redundant in the oblique cases, while the nominative is the same.

N.	Gen.	Gen.
ὁ Ἅγης,	Ἅγιος,	Ἅγιδος, Agis.
ὁ Ἄρης,	Ἄρξ,	Ἄρητος, Ἄρεος, Mars.
ὁ μύ-κης,	-κς,	-κητος, a mushroom.
ὁ ἔρως,	ἔρω,	ἔρωτος, love, &c.

From these redundant nouns must be distinguished those which, with different terminations, have different meanings ; as, ὁ σίτος, grain ; το σίτον, food.

Some nouns are peculiar to dialects ; as, ἡ πύλη, a gate, Poet. ὁ πύλος, Ionic.

NOUNS DERIVED FROM OTHERS FOR DISTINCTION OF SEX.

Nouns are often derived from other nouns, for distinction of sex.

1. In the first declension, the feminine is formed by changing ης, into ις-ιδος, and της into τισ-τιδος, τρις-τριδος or τρια.

Masc.	Fem.
ὁ Σκυθης, a Scythian.	ἡ Σκυθίς-ιδος, a Scythian woman.
ὁ προφήτης, a prophet.	ἡ προφήτις-τιδος, a prophetess.
ὁ αὐλήτης, a piper.	ἡ αὐλητρίς-τριδος, a female piper.
ὁ ψάλλης, a singer.	ἡ ψάλλτρια, a female singer.

A few are formed from ας ; as, ἡ νεανίς, from ὁ νεανίας, a young man.

2. In the second declension, ος is changed into α or η ; and sometimes into ις-ιδος and αινα.

Masc.	Fem.
ὁ δοῦλος, a man servant.	ἡ δοῦλη, a maid servant.
ὁ Θεός, a God	ἡ Θεά, a Goddess.
ὁ ἀμνός.	ἡ ἀμνίς-ιδος, a lamb.
ὁ λύκος.	ἡ λυκαίνα, a wolf.

In the third declension, *ων* is changed into *αινα* ; *ης, ξ, ψ*, into *σσα* ; *εως*, into *εια, ις*, or *ισσα* ; *υς*, into *υσσα* ; *ηρ*, and *ωρ*, into *ειρα* ; *ως*, into *ωϊς*, *ωϊνη* or *ας*.

ὁ λέων, a lion.

ἡ λέαινα, a lioness.

ὁ Κρήης, a Cretan.

ἡ Κρηῖσσα, a Cretan woman.

ὁ Κίλιξ, a Cilician.

ἡ Κίλισσα, a Cilician woman.

ὁ βασιλεύς, a king.

ἡ βασίλεια, a queen.

ὁ σωτήρ.

ἡ σώτειρα, a Saviour.

1. Some masculines have many feminines ; as, ὁ Θεός, ἡ Θέα, ἡ Θεία. ὁ βασιλεύς, king. ἡ βασίλεια, βασίλισσα, βασιλῖς, βασιλιννα, queen.

2. Anciently the same word was used in both genders ; as, ὁ, ἡ Θεός, ὁ, ἡ ἱερατός, ὁ, ἡ τύραννος, ὁ, ἡ δεσπότης.

3. Some of these derivatives differ in signification ; as, ἑταῖρα, a friend ; ἑταῖρα, or ἑταῖρις, a concubine.

PATRONYMICS.

Masculine patronymics are formed from the primitive, by changing the termination of its genitive into *αδης*, *ιαδης*, and *ιδης*.

1. Nouns of the first declension, and *ιος* of the second, change the genitive *ς* into *αδης*. Βορέας, Βορέ-ς, Βορε-άδης, the son of Boreas ; Ἥλιος-Ἥλι-ς, Ἥλι-άδης.

2. Other nouns change the termination of the genitive into *ιδης* ; as, Κρόνος-ς. Κρον-ιδης. Αἶαξ, G. Αἶακ-ος, Αἶακ-ιδης. Νέστωρ-Νέστωρ-ος, Νεστωρ-ιδης.

3. But in *all* nouns which have the penult of the genitive long, the change is into *ιάδης* ; as, Λαέρτης-ς, Λαερτ-ιάδης. Ἀγλας-ανλος, Ἀγλαντ-ιάδης.

The Ionics form their Patronymics in *ων* ; as, Κρονίων for Κρονίδης from Κρόνος. The Æolics, in *άδιος* ; as, Ὑβράδιος for Ὑβράδης.

Feminine patronymics end in *ις*, *ας*, *ινη*, or *ωνη*.

1. Those in *ις* and *ας* are formed from their masculines, by casting off *δης* ; as, Νεστωρίς, daughter of Nestor, from Νεστωρί-δης, son of Nestor ; Ἠλιάς from Ἠλιάδης.

2. Those in *ης* are formed by changing the nominative of the primitive into *ης* ; as, Χρῦς-ης, Χρυσ-ῆς ; Κάδμος, Καδ-νῆς.

3. Those in *ωνη* are formed from nominatives of the second declension in *ος* impure, and of the third form of contracts, in the third declension ; as, Ἀδραστος, Ἀδραστίνη. Νηρεύς, Νηρήνη.

4. Those in *ωνη*, from nominatives in *ιος* of the second, and *ων* of the third declensions ; as, *Ἰκάριος*, *Ἰκαριῶνη*. *Ἡελίον*, *Ἡελιῶνη*.

DIMINUTIVES.

1. Masculine diminutives end in *ιας*, *αξ*, *ινης*, *ιλος*, *υλος*, *ιχνος*, *ισκος*, &c. ; as, *παππίας*, a term of endearment, from *πάππας*, a father, &c.

2. Feminine diminutives end in *ας*, *ις*, *ιγξ*, *υλη*, *αχνη*, *ιχνη*, *ισκη* ; as, *κρηνίς*, a little fountain, from *κρήνη*, a fountain, &c.

3. Neuter diminutives end in *ιον*, *αιον*, *ειον*, *διον*, *ιδιον*, *υλλιον*, *ακνιον*, *αριον*, *ασιον*, &c. ; as, *σπερθιον*, a little sparrow, from *σπερθός*, a sparrow, &c.

4. One primitive has sometimes a variety of derivatives ; as, from *κόρη*, a girl, is derived *κορίσκη*, *κοράσιον*, *κόριον*, *κορίδιον*.*

ADJECTIVES.

Signification of the principal terminations.

1. Adjectives in *ανος*, *ιος*, and *ολης*, denote the *quality* of objects from which they are derived ; as, *ξίγεδανός*, shuddering, from *ξίγος*.

2. Those in *κος*, *αιος*, *ειος*, *οιος*, and *ωος*, denote *origin*, or "*belonging to*;" as, *ἀγοραῖος*, belonging to the market ; *πατρῷος*, relating to the father ; *γραφικός*, belonging to painting.

3. Those in *εις-ντος*, *αλεος*, *ωδης*, *ερος*, *ηρος*, and *εινος*, denote *fulness* ; as, *χαρίεις*, full of grace ; *δενδρήεις*, full of trees ; *δειμαλέος*, fearful ; *ψαμμύδης*, full of sand ; *δόλερός*, full of craft. Those in *ερος* and *ηρος*, sometimes denote *propensity* ; as, *οἰνηρός*, given to wine. Others have an *active* meaning ; as, *νοσηρός*, causing disease.

4. Those in *ηλος* and *ωλος*, denote *propensity* ; as, *σιγηλός*, given to silence ; *ψευδωλός*, prone to lying.

5. Those in *εος* contracted into *ᾶς*, and *ινος*, with the accent on the ante-penult, denote the *matter* of which a thing is

* Amplificatives have various terminations. Masculines end in *ιας* ; as, *παγωνίας*, having a great beard, from *πάγων*, beard : In *ος* ; as, *ἀρνείος*, a full grown lamb, from *ἄρς*, a lamb.

Feminines end in *ις* ; as, *δαίτις*, a great torch, from *δαίς*, a torch. Neuters end in *ιον* ; as, *χερμάδιον*, a great stone, from *χερμάς*, a stone.

made ; as, χρύσεος or χρυσοῦς, made of gold ; ξύλινος, made of wood.

6. Those in ῖμος, denote chiefly fitness, passive or active ; as, μάχιμος, warlike.

7. Those in μων-ονος, which are chiefly verbals, denote the *active quality* of the verb ; as, ἐλεήμων, compassionate, from ἐλεέω.

Adjectives of three terminations.

The feminine follows the first declension of nouns ; masculines in ος, the second ; all other masculines, the third.

ος.		
Sing.	Dual.	Plural.
N καλ-ός, ή, όν,	N. A. V καλ-ώ, ά, ώ,	N καλ-οί, αί, ά,
G καλ-οῦ, ῆς, οῦ,		G καλ-ῶν, ῶν, ῶν,
D καλ-ῶ, ῆ, ῶ,		D καλ-οῖς, αῖς, οῖς,
A καλ-όν, ήν, όν,		A καλ-ούς, άς, ά,
V καλ-έ, ή, όν.	G. D καλ-οῖν, αῖν, οῖν.	V καλ-οί, αί, ά.

Adjectives in ος pure, and ρος, have the feminine in α ; as, ἄξιος-α-ον ; μακρός, -κρα, -κρον.

Except compounds of πλος and adjectives in εος, denoting matter and color ;* as, χρύσεος, η, ον ; φοινίκεος, η, ον ; also the numeral ὀγδοος. But the neuter plural of these is in ᾱ ; as, χρυσᾱ.

Sing.	Dual.	Plural.
N μακρ-ός, ά, όν,	N.A.V μακρ-ώ, ά, ώ,	N μακρ-οί, αί, ά,
G μακρ-οῦ, ᾱς, οῦ,		G μακρ-ῶν, ῶν, ῶν,
D μακρ-ῶ, ᾱ, ῶ,		D μακρ-οῖς, αῖς, οῖς,
A μακρ-όν, άν, όν,		A μακρ-ούς, άς, ά,
V μακρ,έ, ά, όν.	G.D μακρ-οῖν, αῖν, οῖν.	V μακρ-οί, αί, ά.

1. Some adjectives of this form are contracted ; as,

χρύσεος-ῆς, χρύσεη-ῆ, χρύσειον-ῆν, &c.

ἀπλόος-ῆς, ἀπλόη-ῆ, ἀπλόον-ῆν, &c.

2. The defective adjective σῶος, or σῶς, contracted from σάος or σόος, is thus declined :

Sing. N. ὅ, ή, σῶς, (ή σᾱ) το σῶν.

A. τόν, τήν, τό, σῶν.

* Except when ρ precedes εος ; as, ἀργυρέος, -α-ον ; also, κεράμεος and χιδέος.

Plur. N. οἱ, αἱ, σῶοι, (σῶ, σοῖ) τὰ σῶα, σῶ.

A. τοὺς, τὰς, σῶς, τὰ σῶα, σῶ.

3. These four, ἄλλος, τηλικούτος, τοσοῦτος, and τοιοῦτος, have the neuter in ο ; as, ἄλλος-η-ο.

4. Compounds in ος have commonly but two terminations ; as, ὁ, ἡ ἀθάνατος, τὸ ἀθάνατον ; likewise most of those in ιμος, ειος, αιος, ιος ; as, δόκιμος. But those in κος, λος, νος, ρος, τος εος, have three endings.

5. The Attics commonly give but two terminations to adjectives of this form ; as, ὁ, ἡ καλός, τὸ καλόν.

ος.		
Sing.	Dual.	Plural.
N. ὁξ-ύς, εἶα, ὕ,	N. A. V.	N. ὁξ-έες, εἶς, εἶαι, ἐά,
G. ὁξ-έος, εἰας, έος,	ὁξ-έε, εἶα, έε,	G. ὁξ-έων, ειῶν, έων,
D. ὁξ-εῖ, εῖ, εἶα, εῖ, εῖ,		D. ὁξ-έσι, εἰαίς, έσι,
A. ὁξ-ύν, εἶαν, ὕ,	G. D.	A. ὁξ-έας, εἶς, εἰας, ἐά,
V. ὁξ-ύ, εἶα, ὕ.	ὁξ-έοιν, εἶαίν, έοιν.	V. ὁξ-έες, εἶς, εἶαι, ἐά.

1. The Poets often make the accusative of the masculine and feminine singular in εα ; as, ἀδέα πόρην, for ἀδεῖαν πόρην ; εὐρέα πόντον, for εὐρύν πόντον.

2. Words belonging to this form, are sometimes used with only two terminations ; as, Θῆλυς έέρση, Od. έ, 467.

ων.		
Sing.	Dual.	Plural.
N. ἐκ-ών, ᾧσα, όν,	N. A. V.	N. ἐκ-όντες, ᾧσαι, όντα,
G. ἐκ-όντος, έσης, όντος,	ἐκ-όντε, ᾧσα, όντε,	G. ἐκ-όντων, αςῶν, όντων,
D. ἐκ-όντι, έση, όντι,	G. D.	D. ἐκ-ᾧσι, ᾧσας, ᾧσι,
A. ἐκ-όντα, ᾧσαν, όν,	ἐκ-όντοιν, ᾧσαιν, όντοιν.	A. ἐκ-όντας, ᾧσας, όντα,
V. ἐκ-ών,* ᾧσα, όν.		V. ἐκ-όντες, ᾧσαι, όντα.

ας.		
Sing.	Dual.	Plural.
N. π-ᾱς, ᾱσα, ᾱν,	N. A. V.	N. π-άντες, ᾱσαι, ᾱντα,
G. π-αντός, ᾱσης, αντός,	π-άντε, ᾱσα, ᾱντε,	G. π-άντων, αςῶν, ᾱντων,
D. π-αντί, ᾱση, αντί,	G. D.	D. π-ᾱσι, ᾱσας, ᾱσι,
A. π-άντα, ᾱσαν, ᾱν,	π-άντοιν, ᾱσαιν, ᾱντοιν,	A. π-άντας, ᾱσας, ᾱντα,
V. π-ᾱς, ᾱσα, ᾱν.		V. π-άντες, ᾱσαι, ᾱντα.

* After this form, the participles of the Present, 1st Future, and 2d Aorist Active are declined.

εις.		
Sing.	Dual.	Plural.
N. χαρί-εις, εσσα, εν,	N. A. V. χαρί-εντε, εσσα,	N. χαρί-εντες, εσσαι, εντα,
G. χαρί-εντος, εσσης, εντος,	εντε,	G. χαρι-έντων, εσσών, έντων,
D. χαρί-εντι, εσση, εντι,	G. D.	D. χαρί-εσι, εσσαις, εσι,
A. χαρί-εντα, εσσαν, εν,	χαρι-έντοιιν, έσ-	A. χαρί-εντας, εσσας, εντα,
V. { χαρί-εν & } εσσα, εν.	σαιν, έντοιιν.	V. χαρί-εντες, εσσαι, εντα.
{ χαρί-ει, }		

ης.		
Sing.	Dual.	Plural.
N. τιμ-ης, ησσα, ην,	N. A. V. τιμ-ηντε, ησσα,	N. τιμ-ηντες, ησσαι, ηντα,
G. τιμ-ηντος, ησσης, ηντος,	ηντε,	G. τιμ-ήνων, ησσών, έννων,
D. τιμ-ηντι, ησση, ηντι,	G. D.	D. τιμ-ησι, ησσαις, ησι,
A. τιμ-ηντα, ησσαν, ην,	τιμ-ήνοιιν, ήσ-	A. τιμ-ήντας, ησσας, ηντα,
V. { τιμ-ην, & } ησσα, ην	σαιν, ήνοιιν.	V. τιμ-ηντες, ησσαι, ηντα.
{ * τιμ-η, }		

ους.		
Sing.	Dual.	Plural.
N. πλακ-ες, εσσα, εν,	N. A. V. πλακ-εντε, εσ-	N. πλακ-εντες, εσσαι, εντα,
G. πλακ-εντος, εσσης, εντος,	σα, εντε,	G. πλακ-έντων, εσσών, έντων,
D. πλακ-εντι, εσση, εντι,	G. D.	D. πλακ-εσι, εσσαις, εσι,
A. πλακ-εντα, εσσαν, εν,	πλακ-έντοιιν,	A. πλακ-εντας, εσσας, εντα,
V. { πλακ-εν, & } εσσα, εν,	εσσαιιν, έντοιιν.	V. πλακ-εντες, εσσαι, εντα.
{ † πλακ-ε, }		

ην.		
Sing.	Dual.	Plural.
N. τέρ-ην, εινα, εν,	N. A. V. τέρ-ενε, είνα, ενε,	N. τέρ-ενες, ειναι, ενα,
G. τέρ-ενος, είνης, ενος,	G. D.	G. τερ-ένων, εινών, ένων,
D. τέρ-ενι, είνη, ενι,	τερ-ένοιιν, είναιν, ένοιιν.	D. τέρ-εσι, είναις, εσι,
A. τέρ-ενα, ειναν, εν,		A. τέρ-ενας, είνας, ενα,
V. τέρ-εν, εινα, εν.		V. τέρ-ενες, ειναι, ενα.

EXCEPTIONS.

ας.

Μέλας and τάλας borrow their feminine from the obsolete μελαιίνος and ταλαιίνος ;

* Τιμήεις has, in the vocative case, τιμήεν and τιμήει, whence we have τιμήην and τιμήη in the contracted form.

† Contracted from πλακείιν and πλακέει, the vocative of πλακείεις

Sing.	Dual.	Plural.
N. μέλ-ας, ἀνα, αν,	N. A. V. μέλ-ανε, αῖνα, ανε,	N. μέλ-ανες, αιναι, ανα,
G. μέλ-ανος, αῖνης, ανος,	G. D. μέλ-άνοιν, αῖναιν,	G. μέλ-άνων, αινῶν, ἄνων,
D. μέλ-ανι, αῖνῃ, ανι,		D. μέλ-ασι, αῖναις, ασι,
A. μέλ-ανα, αιναν, αν,		A. μέλ-ανας, αῖνας, ανα,
V. μέλ-αν, αйна, αν.		V. μέλ-ανες, αιναι, ανα.

In like mannner τάλας.

Μέγας borrows the feminine gender, with most of the masculine and neuter, from the obsolete μεγάλ-ος, η, ον.

Sing.	Dual.	Plural.
N. μέγ-ας, ἀλῃ, α,	N. A. V. μεγάλ-ω, α, ω,,	N. μεγάλ-οι, αι, α,
G. μεγάλ-ου, ης, ου,	G. D. μεγάλ-οιν, αιν, οιν,	G. μεγάλ-ων, ων, ων,
D. μεγάλ-ῳ, ῃ, ῳ,		D. μεγάλ-οις, αις, οις,
A. μέγ-αν, ἀλῃν, α,		A. μεγάλ-ους, ας, α,
V. μέγ-α, ἀλῃ, α.		V. μεγάλ-οι, αι, α.

Πολύς borrows the feminine, and most of the masculine and neuter, from the obsolete πολλ-ός, ῃ, όν.

Sing.	Dual.	Plural.
N. πολ-ύς, λῃ, ύ,	N. A. V. πολλ-ώ, ά, ώ,	N. πολλ-οί, αί, ά,
G. πολ-λοῦ, λῃς, λοῦ,	G. D. πολλ-οῖν, αῖν, οῖν.	G. πολλ-ῶν, ῶν, ῶν,
D. πολ-λῷ, λῃ, λῷ,		D. πολλ-οῖς, αῖς, οῖς,
A. πολ-ύν, λῃν, ύ,		A. πολλ-ούς, άς, ά,
V. πολ-ύ, λῃ, ύ.		V. πολλ-οί, αί, ά.

1. πολύς is sometimes declined regularly by the poets, like ὄξύς; as, πολ-ύς, εἶα, υ, &c. Iliad A. 559.

2. Πολλός, πολλή, πολλόν, is sometimes found regularly declined in all the cases.

TERMINATIONS PECULIAR TO PARTICIPLES.

ων, ουσα, ουν,	2d Future Active.	} after the 1st and 3d Declensions.
αις, εισα, εν,	{ 1st and 2d Aorist Passive, and 2d Conjugation of Verbs in μι.	
ους, ουσα, ον, 3d	{ Conjugation of Verbs in μι.	
υς, υσα, υν, 4th		
ως, υια, ος,	Perfect Active and Middle.	
*ως, ωσα, ως,	Perfect Middle Ionic.	

* Contracted from α-ως, α-υια, α-ος.

ων.

Sing.

- N. τυπ-ών, οὔσα, οὖν,
 G. τυπ-οῦντος, ἑσθης, οὔντος,
 D. τυπ-οῦντι, ἑσθῃ, οὔντι,
 A. τυπ-οῦντα, οὔσαν, οὖν,
 V. τυπ-ών, οὔσα, οὖν.

Dual.

- N. A. V. τυπ-οὔντε, ἑστα, οὔντε,
 G. D. τυπ-ἐντιον, ἑσταίν, ἐντιον.

Plural.

- N. τυπ-οὔντες, οὔσαι, ἑντα,
 G. τυπ-οὔντων, οὐσῶν, ἐντων,
 D. τυπ-οὔσι, οὔσαις, οὔσι,
 A. τυπ-οὔντας, οὔσας, οὔντα,
 V. τυπ-οὔντες, οὔσαι, οὔντα.

ους.

Sing.

- N. διδ-ούς, οὔσα, ὄν,
 G. διδ-όντος, οὔσης, ὄντος,
 D. διδ-όντι, οὔσῃ, ὄντι,
 A. διδ-όντα, οὔσαν, ὄν,
 V. διδ-ούς, οὔσα, ὄν.

Dual.

- N. A. V. διδ-όντε, οὔσα, ὄντε,
 G. D. διδ-όντιον, οὔσαιν, ὄντιον.

Plural.

- N. διδ-όντες, οὔσαι, ὄντα,
 G. διδ-όντων, οὐσῶν, ὄντων,
 D. διδ-οῦσι, οὔσαις, οὔσι,
 A. διδ-όντας, οὔσας, ὄντα,
 V. διδ-όντες, οὔσαι, ὄντα.

ως.

Sing.

- N. τετυφ-ώς, υῖα, ὅς,
 G. τετυφ-ότος, υῖας, ὅτος,
 D. τετυφ-ότι, υῖα, ὅτι,
 A. τετυφ-ότα, υῖαν, ὅς,
 V. τετυφ-ώς, υῖα, ὅς.

Dual.

- N. A. V. τετυφ-ότε, υῖα, ὀτε,
 G. D. τετυφ-ότιον, υῖαιν, ὀτιον.

εις.

Sing.

- N. τυφθ-εῖς, εἶσα, ἐν,
 G. τυφθ-έντος, εἰσθης, ἐντος,
 D. τυφθ-έντι, εἰσθῃ, ἐντι,
 A. τυφθ-έντα, εἶσαν, ἐν,
 V. τυφθ-εῖς, εἶσα, ἐν.

Dual.

- N. A. V. τυφθ-έντε, εἶσα, ἐντε,
 G. D. τυφθ-έντιον, εἶσαιν, ἐντιον.

Plural.

- N. τυφθ-έντες, εἶσαι, ἐντα,
 G. τυφθ-έντων, εἰσῶν, ἐντων,
 D. τυφθ-εῖσι, εἶσαις, εἶσι,
 A. τυφθ-έντας, εἶσας, ἐντα,
 V. τυφθ-έντες, εἶσαι, ἐντα.

υς.

Sing.

- N. ζευγν-ύς, υῖα, ὄν,
 G. ζευγν-ύντος, ὕσης, ὄντος,
 D. ζευγν-ύντι, ὕσῃ, ὄντι,
 A. ζευγν-ύντα, υῖαν, ὄν,
 V. ζευγν-ύς, υῖα, ὄν.

Dual.

- N. A. V. ζευγν-ύντε, ὕσα, ὄντε,
 G. D. ζευγν-ύντιον, ὕσαιν, ὄντιον.

Plural.

- N. ζευγν-ύντες, υῖαι, ὄντα,
 G. ζευγν-ύντων, ὕσῶν, ὄντων,
 D. ζευγν-ύσι, ὕσαις, ὄσι,
 A. ζευγν-ύντας, ὕσας, ὄντα,
 V. ζευγν-ύντες, υῖαι, ὄντα.

ως contracted.

Sing.

- N. ἐστ-ώς, ὦσα, ὦς,
 G. ἐστ-ῶτος, ὠσης, ὠτος,
 D. ἐστ-ῶτι, ὠσῃ, ὠτι,
 A. ἐστ-ῶτα, ὠσαν, ὦς,
 V. ἐστ-ώς, ὠσα, ὦς.

Dual.

- N. A. V. ἐστ-ῶτε, ὠσα, ὦτε,
 G. D. ἐστ-ῶτιον, ὠσαιν, ὠτιον.

Plural.

N. τετυφ-όεις, υῖαι, όία,
G. τετυφ-όϊων, υῖων, όϊων,
D. τετυφ-όσι, υῖαις, όσι,
A. τετυφ-όϊας, υῖας, όϊα,
V. τετυφ-όεις, υῖαι, όία.

Plural.

N. έστ-ώτες, ώσαι, ώτα,
G. έστ-ώτων, ώσων, ώτων,
D. έστ-ώσι, ώσαις, ώσι,
A. έστ-ώτας, ώσας, ώτα,
V. έστ-ώτες, ώσαι, ώτα.

ADJECTIVES OF TWO TERMINATIONS.

EXAMPLES.

ος.

Sing.

Dual.

Plural.

M. and F.	N.	M. F. and N.	M. and F.	N.
N. ένδοξ-ος,	ον.	N. A. V. ένδοξ-ω.	N. ένδοξ-οι,	α.
G. ένδοξ-ου.			G. ένδοξ-ων.	
D. ένδοξ-ω.			D. ένδοξ-οις.	
A. ένδοξ-ον.		G. D. ένδοξ-οιν.	A. ένδοξ-ους,	α.
V. ένδοξ-ε.			V. ένδοξ-οι,	α.

ωρ.

Sing.

Dual.

Plural.

M. and F.	N.	M. and F. N.	M. and F.	N.
N. μεγαλήτ-ωρ,	ορ	N. A. V. μεγαλήτ-ορε.	N. μεγαλήτ-ορες,	ορα.
G. μεγαλήτ-ορος.			G. μεγαλήτ-όρων.	
D. μεγαλήτ-ορι.			D. μεγαλήτ-ορσι.	
A. μεγαλήτ-ορα,	ορ.	G. D. μεγαλήτ-όροιν.	A. μεγαλήτ-ορας,	ορα.
V. μεγαλήτ-ορ.			V. μεγαλήτ-ορες,	ορα.

ας.

Sing.

Dual.

Plural.

M. and F.	N.	M. and F. N.	M. and F.	N.
N. αείν-ας,	αν.	N. A. V. αείν-αντε.	N. αείν-αντες,	αντα.
G. αείν-αντος.			G. αείν-άντων.	
D. αείν-αντι.			D. αείν-ασι.	
A. αείν-αντα,	αν.	G. D. αείν-άντοιν.	A. αείν-αντας,	αντα.
V. αείν-αν.			V. αείν-αντες,	αντα.

ις.

Sing.

Dual.

Plural.

M. and F.	N.	M. and F. N.	M. and F.	N.
N. εύχαρ-ις,	ι.	N. A. V. εύχαρ-ιτε.	N. εύχάρ-ιτες,	ιτα.
G. εύχάρ-ιτος.			G. εύχαρ-ίτων.	
D. εύχάρ-ιτι.			D. εύχάρ-ισι.	
A. εύχάρ-ιτα & ιν,	ι.	G. D. εύχαρ-ίτοιν.	A. εύχάρ-ιτας,	ιτα.
V. εύχαρ-ι.			V. εύχάρ-ιτες,	ιτα.

Sing.		Dual.		Plural.	
M. and F.	N.	M. F. and N.		M. and F.	N.
N. ἄδακρ-υς,	υ.	N. A. V.		N. ἀδάκρ-υες, υς,	υα.
G. ἀδάκρ—υος.		ἀδάκρ-υς.		G. ἀδακρ—ύων.	
D. ἀδάκρ—υι.				D. ἀδάκρ—υσι.	
A. ἄδακρ-υν,	υ	G. D.		A. ἀδάκρ-υας, υς,	υα.
V. ἄδακρ-υ.		ἀδακρ-ύοιν.		V. ἀδάκρ-υες, υς,	υα.

Sing.		Dual.		Plural.	
M. and F.	N.			M. and F.	N.
N. δίπ-ους,	οὐν.	N. A. V.		N. δίπ-οδες,	οδα.
G. δίπ—οδος.		δίπ-οδε.		G. δίπ—όδων.	
D. δίπ—οδι.				D. δίπ—οσι.	
A. δίπ-οδα & ουν,	οὐν.	G. D.		A. δίπ-οδας,	οδα.
V. δίπ-ους & ου,	οὐν.	δίπ-όδοιν.		V. δίπ-οδες,	οδα.

Sing.		Dual.		Plural.	
M. and F.	N.			M. and F.	N.
N. ἄρρ-ην,	εν.	N. A. V.		N. ἄρρ-ενες,	ενα.
G. ἄρρ—ενος.		ἄρρ-ενε.		G. ἄρρ—ένων.	
D. ἄρρ—ενι.				D. ἄρρ—εσι.	
A. ἄρρ-ενα,	εν.	G. D.		A. ἄρρ-ενας,	ενα.
V. ἄρρ—εν.		ἄρρ-ένοιν.		V. ἄρρ-ενες,	ενα.

Sing.		Dual.		Plural.	
M. and F.	N.			M. and F.	N.
N. εὔγε-ως,	ων.			N. εὔγε—ω,	ω.
G. εὔγε—ω.		N. A. V. εὔγε-ω.		G. εὔγε—ων.	
D. εὔγε—ωι.				D. εὔγε—ως.	
A. εὔγε—ων.		G. D. εὔγε-ων.		A. εὔγε-ως,	ω.
V. εὔγε-ως,	ων.			V. εὔγε—ωι.	ω.

* After the substantives of which they are compounded. Thus, ἀνόδης, εν; G. -οντος; D. -οντι; A. -οντα, εν. Contracted compounds of nouns of the 2d Declension: thus, εὖν-υς εν; G. -υ; D. -φ; A. -εν; V. -υ, εν. In the same manner, those of μῆν; as, δῆμνυς, &c.

† The Compounds of ἔρω, γέλως, sometimes those of κίρας, with only one termination; as, δύσερ-ως, ως; G. -ωτος. πλέως has three terminations, πλώως, πλέα, πλέων; sometimes the neuter loses the final ν; as, ἀγήρω for ἀγήρων.

Sing.		Dual.		Plural.	
M. and F.	N.	M. F. and N. A. V.	N.	M. and F.	N.
N. ἀληθ—ής,	ές.			N. ἀληθ—έες, εἷς, ἑα, ἦ.*	
G. ἀληθ—έος,	ἑς.	ἀληθ—έε, ἦ.		G. ἀληθ—έων,	ῶν.
D. ἀληθ—εῖ,	εῖ.			D. ἀληθ—έσι.	
A. ἀληθ—έα, ἦ,	ές.	G. D.		A. ἀληθ—έας, εἷς, ἑα, ἦ.	
V. ἀληθ—ές.		ἀληθ—έοιν, οῖν.		V. ἀληθ—έες, εἷς, ἑα, ἦ.	

Sing.		Dual.		Plural.	
M. and F.	N.	M. and F.	N.	M. and F.	N.
N. γείτ—ων,	ον.			N. γείτ—ονες,	ονα.
G. γείτ—ονος.		N. A. V. γείτ—ονε.		G. γείτ—όνων.	
D. γείτ—ονι.				D. γείτ—οσι.	
A. γείτ—ονα,	ον.	G. D. γείτ—όνοιν.		A. γείτ—ονας,	ονα.
V. γείτ—ον.				V. γείτ—ονες,	ονα.

Comparatives in *ων* are declined like *γείτων*, except in the accusative singular, and the nominative, accusative and vocative plural.

M.	F.	N.
Sing.		
N. μείζ—ων,		μείζ—ον.
G. μείζ—ονος.		
D. μείζ—ονι.		
A. μείζ—ονα μείζ—οα μείζ—ω,		μείζ—ον.
V. μείζ—ον.		
Dual.		
N. A. V. μείζ—ονε.		
G. D. μείζ—όνοιν.		
Plural.		
N. μείζ—ονες μείζ—οες μείζ—ους, μείζ—ονα μείζ—οα μείζ—ω.		
G. μείζ—όνων.		
D. μείζ—οσι.		
A. μείζ—ονας μείζ—οας μείζ—ας, μείζ—ονα μείζ—οα μείζ—ω.		
V. μείζ—ονες μείζ—οες μείζ—ας, μείζ—ονα μείζ—οα μείζ—ω.		

Some *Substantives* are contracted like *μείζων*; as, Ἀπόλλων, Acc. Ἀπόλλωνα, Ἀπόλλωα, Ἀπόλλω.

* Those which have a vowel before *α*, are contracted into *ᾱ*; as, ἱγίᾱ, ἐγίᾱ.

Adjectives with two terminations are sometimes declined with three by the Poets ; as, ἔρημος, -η, ον. There are a few which commonly take a distinct termination in the feminine ; as, τέρ-ην, -εινα, εν, αἰώνι-ος, -α, ον.

Compounds in ης, and especially those in της, have only one ending ; as, νεφεληγερέτης, &c. In the Æolic and Doric dialects, they end in τα ; as, νεφεληγερέτα.

ADJECTIVES OF ONE TERMINATION.

These are mostly of the common gender, wanting the neuter. They are, 1. Adjectives compounded with substantives which remain unchanged ; as, πολύχειρ, &c. 2. Those derived from πατήρ and μήτηρ ; as, ἀπάτωρ, &c. 3. Adjectives in ης-ητος, ως-ωτος, ας-αδος, ις-ιδος, ξ and ψ. All these take the form of the third declension of Nouns. 4. Adjectives in ης, and ας, which take the form of the first declension of Nouns ; as, ἐθελοντής-ῃ : these are all masculine.

COMPARISON OF ADJECTIVES.

Comparison is made in τερος, ταλος, or ιων, ισλος.

1. The comparative and superlative are formed by adding τερος and ταλος to the positive ; as,

μάκαρ, μακάρ-τερος, μακάρ-ταλος.

ἀπλῆς, ἀπλῆς-τερος, ἀπλῆς-ταλος.

-ος drops ς ; as, μακρός, μακρό-τερος, μακρό-ταλος ; and if the penult is short, changes ο into ω ;* as, σοφός, σοφώ-τερος, σοφώ-ταλος.

When the penult is doubtful, i. e. either long or short, it may have ο or ω ; as, ἱκανός, ἱκανότερος, ἱκανότατος, or ἱκανώτερος, ἱκανώτατος.

-εις is changed into ες ; as, χαρίεις, χαρίεις-τερος, χαρίεις-ταλος.

-ας, -ης, and -υς, add τερος and ταλος to the neuter.

μέλας, μελάν-τερος, μελάν-ταλος.

εὐρύς, εὐρύ-τερος, εὐρύ-ταλος.

-ων and -ην to the nominative plural ; as,

σώφρων, σωφρωνέσ-τερος, σωφρωνέσ-ταλος.

τέρην, τερενέσ-τερος, τερενέσ-ταλος.

* Else four short vowels would come together. To avoid three, Homer sometimes lengthens a short one.

-ξ turns -ες of the nominative plural into ἰστέρος, ἰστίαλος ;
as, βλάξ, βλάκες, βλαχ-ἰστέρος, βλαχ-ἰστίαλος.

The Attics compare many adjectives by ἰστέρος, ἰστίαλος ;
αἰτέρος, αἰτίαλος ; ἐστέρος, ἐστίαλος ; the last in common with the
Ionics ; as,

λάλος,	λαλίστερος	λαλίστατος.
φίλος,	φιλαίτερος,	φιλαίτατος.
ἄφθονος,	ἄφθονέστερος,	ἄφθονέστατος.

II. Some adjectives in υ, have the comparison in ἰων
and ἰσλος ; as, ἡδύς, ἡδιων, ἡδισλος.

1. Some adjectives in ος, derived from substantives, have
the comparison in ἰων and ἰσλος, formed from the original
word ; as,

καλός, (from κάλλος-ες,) καλλίων, κάλλιστος.
ἐχθρός, (from ἔχθος-ες,) ἐχθίων, ἔχθιστος, also regular.
οἰκίρως, (from οἶκος-ου,) οἰκίστος, do.
αἰσχρός, (from αἶσχος-ες,) αἰσχίων, αἰσχιστος, do.
ἀλγεινός, (from ἄλγος,) ἀλγίων, ἀλγιστος, do.
μακρός, (from μῆκος-ες,) μάσσων, μήκιστος, do.

So, μικρός, (from the verb μίω, ob.) μείων. μεῖστος, do.
χέρως, (ob.) χείρων, χεῖριστος.

So likewise,

κακός, κακίων, (κακώτερος,) κάκιστος.
φίλος, { φίλιων, φίλιστος,
 { φίλιερος*, φίλίαλος.
βραδύς, { βραδύτερος, βραδύτατος,
 { βραδίων, βράδιστος.
ώκύς, { ωκύτερος, ωκύτατος,
 { ωκίων, ωκιστος.

2. The termination ἰων, with the preceding consonant, is
often changed into σσων, and by the Attics into ττων ; as,

βραδύς, { βραδίων, } βράδιστος, also regular.
 { βράσσων, }
 { ταχίων,† }
ταχύς, { θάσσων, } τάχιστος, do.
 { θάττων, Α. }

* For φιλώτερος, φιλώτατος.

† Ταχίων became θαχίων by transposition of the breathing ; (Vide
Metathesis, page 6,) and thence θάσσων.

ἐλαχὺς,	ἐλάσσων,*	ἐλάχιστος, do.
	ἥσσων,†	ἥκιστος.
κρατὺς,	{ κρείσσων, ‡ κρείττων, A. }	{ κράτιστος.
μέγας,	{ μείζων, μέζων, I. }	{ μέγιστος.

Μέγας, as from μεγύς, makes regularly μεγίων, μέγιστος. By the rule, μεγίων becomes μέσσων, and, changing σσ into ζ, μέζων, which was lengthened into μείζων; so, ὀλίγος, (ὀλιγίων, ὀλίσων,) ὀλίζων, ὀλίγιστος, also regular.

3. A letter is sometimes dropped in comparison; as,

ῥάδιος, ῥαῖων, ῥαῖστος, } for ῥαδίων, ῥαδίστος.
ῥάων, ῥᾶστος,

φίλος, φίλιτερος, φίλιλος, for φιλότερος, φιλόλιλος.

παλαιός, παλαιότερος, παλαιόλιλος, for
παλαιότερος, παλαιόλιλος.

Θέρειος, Θερειότερος, Θερειόλιλος, for
Θερειότερος, Θερειόλιλος.

πολύς, πλείων and πλέων, πλεῖστος, for
πολίων, πόλιστος.

One is irregular in the comparative;

ἀγαθός, ἀμείνων, ἀγαθόλιλος.

βελτίων, βελτίστος.

COMPARISONS FROM PREPOSITIONS.

πρό, πρότερος, [πρότατος,] πρῶτος.

ἔξ, ἔσχατος.

ὑπέρ, ὑπέρτερος, ὑπέρτατος, and ὑπάτος.

ADVERBS.

πλησίον, πλησιαιότερος, πλησιαίτατος,

ὑψί, ὑψίστος.

NOUNS.

κέρδος, κερδίων, κέρδιστος.

βασίλειος, βασιλεύτερος, βασιλεύτατος.

ἄρης, ἀρείων, ἄριστος.

* For ἐλαχίων.

† For ἡκίων, from obsolete ἡκός.

‡ For κρατίων, changed into κράσσων, and κρείσσων, and lengthened into κρείσσων.

VERBS.

λῶ, λῶων, λῶστος.
φέρω, φέρτερος, φέρτατος or φέριστος.

Sometimes, particularly in the Poets, new comparatives and superlatives, are derived from comparatives and superlatives already in use ; as, χερίότερος-ότατος ; καλλιώτερος.

NUMERALS.

The Greeks used the letters of the alphabet to denote numbers, taking α for one, ι for ten, and ρ for a hundred. But their letters being only twenty-four, they introduced three other characters ; Vau, Ϛ, 6 ; Cophe, Ϙ, 90 ; San-pi, Ϟ, 900. Thousands were denoted by the same letters with a stroke under them ; as, α', 1000.

α, 1.	ι, 10.	ρ, 100.	α', 1000.	ια, 11.
β, 2.	κ, 20.	σ, 200.	β', 2000.	ιβ, 12.
γ, 3.	λ, 30.	τ, 300.	γ', 3000.	ιγ, 13.
δ, 4.	μ, 40.	υ, 400.	δ', 4000.	ιδ, 14.
ε, 5.	ν, 50.	φ, 500.	ε', 5000.	ιε, 15.
ς, 6.	ξ, 60.	χ, 600.	ς', 6000.	ισ, 16.
ζ, 7.	ο, 70.	ψ, 700.	ζ', 7000.	ιζ, 17.
η, 8.	π, 80.	ω, 800.	η', 8000.	ιη, 18.
θ, 9.	Ϙ, 90.	Ϟ, 900.	θ', 9000.	ιδ, 19.

1. When letters are used to denote numbers, an oblique stroke is drawn over them ; as, α, 1 ; β', 2.

2. The first letter in the name of a number, was sometimes put for that number ; as, I for ια, from μία, one ; II, from πέντε, five ; Δ, from δέκα, ten ; II, HEKATON, one hundred ; X, from Χίλιοι, a thousand ; M, from Μύριοι, ten thousand.

Letters thus used, except II, may be placed together to the amount of four, to express numbers ; as, III, 4 ; ΔΔII, 22 ; HH, 200 ; ΔΔΔΔ, 40 ; MMMM, 40,000. These letters, when inclosed within a II, were multiplied by five, πέντε ; as, EI, 50.

3. Each letter may denote a number, according to its place in the alphabet ; as, α, 1 ; β, 2 ; γ, 3 ; and so on to ω, 24.

Cardinal Numbers.

εἷς,	one.
δύο,	two.
τρῆς,	three.
τέσσαρες,	four.
πέντε,	five.
ἕξ,	six.
ἐπτά,	seven.
ὀκτώ,	eight.
ἐννέα,	nine.
δέκα,	ten.
ἑνδεκα,	eleven.
δωδεκα,	twelve.
δεκατρεῖς,	thirteen.
δεκατέσσαρες,	fourteen.
δεκαπέντε,	fifteen.
δεκαἕξ,	sixteen.
δεκαεπτά,	seventeen.
δεκαοκτώ,	eighteen.
δεκαεννέα,	nineteen.
εἴκοσι,	twenty. [&c.]
εἴκοσιεἷς, &c.	twenty-one,
τριακοντα,	thirty.
τεσσαράκοντα,	forty.
πεντήκοντα,	fifty.
ἑξήκοντα,	sixty.
ἑβδομήκοντα,	seventy.
ὀγδοήκοντα,	eighty.
ἐννεήκοντα,	ninety.
ἑκατόν,	a hundred.
διακόσι-οι, -αι, -α,	two hundred.
χίλι-οι, -αι, -α,	a thousand.
μύριοι, -αι, α,	ten thousand.
ἑκατονταχισμύριοι, -αι, α,	} a million.

Ordinal Numbers.

πρῶτος,	first.
δεύτερος,	second.
τρίτος,	third.
τέταρτος,	fourth.
πέμπτος,	fifth.
ἕκτος,	sixth.
ἑβδομος,	seventh.
ὀγδοος,	eighth.
ἐννατος,	ninth.
δέκατος,	tenth.
ἑνδέκατος,	eleventh.
δωδέκατος,	twelfth.
τριακαδέκατος,	thirteenth.
τεσσαρεσκαδέκατος,	fourteenth.
πεντεκαδέκατος,	fifteenth.
ἕξκαδέκατος,	sixteenth.
ἑπτακαδέκατος,	seventeenth.
ὀκτωκαδέκατος,	eighteenth.
ἐννεακαδέκατος,	nineteenth.
εἴκοστος,	twentieth.
εἴκοστος, πρῶτος, &c.	twenty-first,
τριακοστος,	thirtieth. [&c.]
τεσσαρακοστος,	fortieth.
πεντηκοστος,	fiftieth.
ἑξηκοστος,	sixtieth.
ἑβδομηκοστος,	seventieth.
ὀγδοηκοστος,	eightieth.
ἐννεηκοστος,	ninetieth.
ἑκατοστος,	a hundredth.
διακοσιοστος,	two hundredth
χιλιοστος,	a thousandth.
μυριοστος,	ten thousandth
ἑκατονταχισμυριοστος,	} a millionth.

All the cardinal numbers, from τέσσαρες, four, to ἑκατόν, a hundred, are undeclined ; all above a hundred are declined ; as, διακόσι-οι, -αι, α, two hundred.

All ordinal numbers are adjectives of three endings, and regularly declined, like καλ-ός, -ή, -όν, or ἄξι-ος, -α, -ον.

Examples of the Declension of εἷς, one ; δύο, two ; τρεῖς, three ; τέσσαρες, four.

Sing.					
M.	F.	N.	M.	F.	N.
N. εἷς,	μία,	έν,	{	οὐδείς,	οὐδεμία, οὐδέν,* &c.
G. ἐνός,	μιάς,	ἐνός,		μηδείς,	μηδεμία, μηδέν, &c.
D. ἐνί,	μιά,	ἐνί,			
A. ένα,	μίαν,	έν.			

Dual.		Plur.	Plur.
			M. & F. N.
N. }	δύο and δύοω,†	N. —	N. τρεῖς, τρία,
A. }		G. δυῶν,	G. τριῶν,
G. }	δυοῖν and δυεῖν.	D. δυσί,	D. τρισί,
D. }		A. —	A. τρεῖς, τρία.

Plur.
M. F. and N.
N. τέσσαρες, τέσσαρα,
G. τεσσάρων,
D. τέσσαρσι,
A. τέσσαρας, τέσσαρα.

1. Οὐδείς and μηδείς are sometimes resolved into their component parts, for the sake of greater strength ; as, ἕδ' ὑφ' ἐνός, τῶν πῶποτε ἀνθρώπων κρατῆθεντες, *having been overpowered by not one of those who then lived.* Xen. Hel. V. 41.

2. Instead of δύο and δυοῖν, Homer often uses δαιοί, δαιούς, δαιοίς, derived from δαίος.

3. From twelve to twenty, the least of the two numbers is commonly placed first with και between them ; as, τρία και δέκα ; if the larger precede, the και is omitted ; as, δεκαπέντε. When three numbers are united, the largest are placed first, with και between them ; as, νέας ἑκατὼν και εἴκοσι και ἑπτά.

Οκτώ and ἑννέα are rarely or never thus united with other numbers : As in Latin *duodeviginti* is 18, so in Greek, (us-

* ἑδένες, ἑδένας, μηδένες, μηδένας, μηδέσι, &c. sometimes occur.—From εἷς, one, is formed ἕτερος, the other (of two ;) and from ἑδείς, μηδείς ; ἑδῆ-τερος, μηδέτερος, neither (of two,) by rejecting ε, as well as ι.

† δύο is sometimes an indeclinable ; Od. κ, 515 ; Ib. ν, 407.

ing a participle of the verb δέω) ἐβασίλευσε δυοῖν ὀέοντα τεσσαράκοντα ἔτη, *he reigned 38 years.*

4. In expressing a *mixed* number whose fractional part was 1-2 (as 6 1-2) an *ordinal*, next greater than the whole number, was prefixed *in the singular* to the coin, weight, &c. with ἡμι between them; as, ἑβδομον ἡμιτάλαντον, 6 1-2 *talents*; τρίτον ἡμιδράχμον, 2 1-2 *drachmæ*. When the *cardinal* number was prefixed in the plural, the sense was different; as, τρία ἡμιτάλαντα, *three half talents, or a talent and a half.*

PRONOUNS.

PERSONAL PRONOUNS.

Sing.	Dual.	Plural.
N. ἐγώ, I.	N. A. νῶϊ, νῶ,	N. ἡμεῖς,
G. ἐμοῦ, or μοῦ,		G. ἡμῶν,
D. ἐμοί, or μοί,	G. D. νῶϊν, νῶν.	D. ἡμῖν,
A. ἐμέ, or μέ.		A. ἡμᾶς.

Sing.	Dual.	Plural.
N. σύ, thou.	N. A. σφῶϊ, σφῶ,	N. ὑμεῖς,
G. σοῦ,		G. ὑμῶν,
D. σοί,	G. D. σφῶϊν, σφῶν.	D. ὑμῖν,
A. σέ.		A. ὑμᾶς.

Sing.	Dual.	Plural.
N. —, he.	N. A. σφωέ, σφέ,	N. σφεῖς, N. σφέα,
G. οὗ,		G. σφῶν,
D. οἱ,	G. D. σφωῖν, σφίν.	D. σφῖσι,
A. ἐ.		A. σφᾶς, N. σφέα.

I. Γέ is often annexed to these pronouns for the sake of emphasis; as, ἔγωγε, σύγε.

II. The pronoun οὗ, is generally reflexive, in the Attic prose writers, and means, "himself," &c.

POSSESSIVE PRONOUNS.

These are formed from the personal pronouns, and are regularly declined like *καλός*.

From

ἐμοῦ ; ἐ-μός, ἡ ὄν, mine.	ἡμεῖς ; ἡμέτερος, α, ον, our.
σοῦ ; σός, σή, σόν, thine.	ὑμεῖς ; ὑμέτερος, α, ον, your.
οὗ ; ὅς, (or ἐ-ος,) ἡ, ὄν, his,	σφεῖς ; σφέτερος, α, ον, their.*
her, its.	σφός, σφή, σφόν, their.

The ancient Poets used *νωίτερος*, and *σφωίτερος*, from the duals, *νωί* and *σφωί*.

RELATIVE PRONOUN.

Sing.	Dual.	Plural.
N. ὅς, ἡ, ὄν.	N. A. ὡ, ᾧ, ὦ,	N. οἷ, αῖ, ᾧ,
G. οὗ, ἧς, οὗ.	G. D. οῖν, αῖν, οῖν,	G. ὧν, ᾧν, ὧν,
D. ὧ, ἧ, ὧ.		D. οῖς, αῖς, οῖς,
A. ὄν, ἧν, ὄ.		A. οῖς, αῖς, ᾧ.

I. Ὅς is frequently used in the sense of *he* ; as, ἡ δὲ εἶπε, said he, also ὅς, μὲν, the one ; ὅς, ὅς, the other.

II. Τοῖς the indefinite εἰς, or the enclitic *τε*, is often added to increase the force ; as, ὅστις, ὅσπῃ, *whoever*. For the sake of greater force, ὁἷποτε is sometimes added ; as, ὅστις ὁἷποτε, *whosoever*.

DEMONSTRATIVE PRONOUNS.

Αὐτός, *he*, and ἐκεῖνος, *this*, are declined like ὅς ; but for the accusative of αὐτός, μὲν or νῦν are often used, in both numbers and all genders.

In the nominative, αὐτός denotes *self* ; as, αὐτὸς εἶπεν, he himself said it ; παρ᾽ ἐγὼ αὐτὸς, I went myself. Ὁ αὐτός denotes, *the same* ; as, ὁ αὐτὸς ἄνθρωπος, the same man.

* Sometimes, "your," II. ε.189—Also *his*, among the Poets.

In the oblique cases it also denotes, *self*, when placed in apposition to a noun ; as, αὐτὸν τὸν βασιλέα, the king himself. Otherwise it denotes simply the third person ; as, εἶπεν αὐτοῖς, he said to them. In this sense it always follows other words in the same clause.

Οὗτος, αὕτη, τοῦτο, is compounded of the article ὁ and αὐτός. It is declined, and prefixes τ like the article, thus :

Sing.

N.	οὗτος,	αὕτη,	τοῦτο,
G.	τούτου,	ταύτης,	τούτου,
D.	τούτῳ,	ταύτῃ,	τούτῳ,
A.	τούτον,	ταύτην,	τούτο.

Dual.

N. A.	τούτῳ,	ταῦτα,	τούτῳ,
G. D.	τούτῃν,	ταύταιν,	τούτοιν.

Plural.

N.	οὗτοι,	αὗται,	ταῦτα,
G.	τούτων,	τούτων,	τούτων,
D.	τούτοις,	ταύταις,	τούτοις,
A.	τούτους,	ταύτας,	ταῦτα.

1. In the same manner are declined τοιοῦτος, ἡλικιοῦτος, and τοσοῦτος.

2. In the Attic writers, the demonstratives οὗτος and ἐκεῖνος often assume ι, with the *accent*, to indicate more forcibly ; as, οὗτοσί, τουτουῖ, τουτωῖ : But α or ο at the end of a word is dropped, and ι joined to the letter preceding ; as, ταυτί for ταῦτα, instead of ταυταῖ : ἐκεινί for ἐκεινοῖ : ι also follows the enclitic γέ ; as, τοῦτό γε, τουτογί.

3. Ταῦτα must be carefully distinguished from ταῦτά, the *same*, which is formed by crasis, from τὰ and αὐτά.

RECIPROCAL PRONOUNS.

From the personal pronouns and αὐτός, are compounded, ἐμαυτοῦ, σεαυτοῦ, ἑαυτοῦ, myself, thyself, himself.

Sing.	Plural.
N. _____	N. _____
G. ἑαυτοῦ, ἑαυτῆς, ἑαυτοῦ,	G. ἀλλήλων. ων, ων,
D. ἑαυτῷ, ἑαυτῇ, ἑαυτῷ,	D. ἀλλήλοις. αἰς, οἰς,
A. ἑαυτόν, ἑαυτήν, ἑαυτό.	A. ἀλλήλους, ας, α.

Plural.
N. _____
G. ἑαυτῶν, ἑαυτῶν, ἑαυτῶν,
D. ἑαυτοῖς, ἑαυταῖς, ἑαυτοῖς,
A. ἑαυτοίς, ἑαυτάς, ἑαυτά.

Homer never uses these reciprocals, but ἐμὶ αὐτόν, σὺ αὐτόν, and ἔ αὐτόν, or αὐτόν.

They have no nominative, because a reciprocity of action is exerted on the agent ; and ἑαυτοῦ alone has a plural.

ἑαυτοῦ, &c. is often found by Crasis, for ἑαυτοῦ, and σπουτοῦ for σπαιυτοῦ.

INTERROGATIVE AND INDEFINITE PRONOUNS.

Sing.	εἷς, εἷ.	Dual.	Plural.
N. εἷς, εἷ, who.	N. & A. εἷς,	N. εἷς, εἷ,	
G. εἷος,	G. & D. εἷοιν.	G. εἷων,	
D. εἷν,		D. εἷσι,	
A. εἷνα, εἷ.		A. εἷας, εἷνα.	

The Indefinite pronoun εἷς, εἷ, *any, some one*, is similar in declension, and is distinguished from the Interrogative, by the grave accent in the nominative of the singular number ; and in the other cases, by an accent on the last syllable. It is often enclitic and used without an accent.

From οὗ and μή, in composition with εἷς, are formed οὗς, μής, *no one, none*, which are declined like εἷς.

Ὅστις, whoever, is a compound of ὅς and εἷς.

N. ὅστις, ἥτις, ὅτι, or ὅ, τι. G. ἵστις, ἥστις, ἵστις. D. ὅτιν, ἥτιν, &c.

From ὅστις and ἔν, is formed Ὅστις ἐν, whoever, which is declined like ὅστις, retaining the termination ἐν in the several cases.

The Attics use εἷ for εἷς ; εἷ and εἷ for εἷς, εἷ ; ὅς for εἷνα ; and ἅτινα and ἅς for εἷνά. Ὅτε is also used for ἵστις, and ὅτε for ὅτιν.

Δεῖνα. *some one*, is of all genders, and is thus declined. N. A. δεῖνα, G. δεῖνι, Plu. N. οἱ δεῖνες. It is sometimes undeclined, Aris. Thes 622.

1. τίς, as an Interrogative, has the responsive ὅστις ; as, τίς τῷτο ἐποίησε ; Who did this ? οὐκ οἶδα ὅστις ; I know not who.

2. Anciently there was another Interrogative pronoun, viz. πός, πῆ, πό, where ? or in what place ? and its responsive, ὅπος. ὅπη, ὅπο. there, or in that place. They are now used as adverbs, in the genitive and dative singular only. From them are formed in the comparative, πόττερος-α-ν, which one, (of two,) and its responsive, ἐπότερος. From them also are derived many adjectives and adverbs now in use.

Among the pronouns are ranked the *gentile* adjectives derived from δάπεδον, the soil, and a substantive pronoun : viz. ἡμεδαπός-ἡ-όν, of our country or people ; ποδαπός-ἡ-όν, of what country or people ; ὑμεδαπός-ἡ-όν, of your country or people.

From the neuter of the Article, Relative ὅς, Interrogative πός, and its responsive ὅπος, are derived other Adjectives much in use ; as,

Article.

τό, the.
τοῖος, of the kind.
τέσος, of the number.
τηλίκος, of the size.

Relative.

ὅ, which.
οἷος, of which kind.
ὅσος, of which number.
ἡλίκος, of which size.

Interrogative.

πό, what.
ποῖος, of what kind.
ποσός, of what number.
πηλίκος, of what size.

Responsive.

ἐπό, that.
ἐποῖος, of that kind.
ἐπόσος, of that number.
ἐπηλίκος, of that size.

From these and οἷος, are derived τοιοῦτος, τοιαύτη, τοιοῦτο, of this kind ; τοσοῦτος, of this number ; τηλικούτος, of this size.

VERBS.

Verbs are divided in Active or Transitive ; Neuter or Intransitive ; and Deponent.

Deponent verbs have an active signification with the form of the Passive; as, *δέχομαι*, I receive. Tenses, however, are frequently borrowed from the Middle, but without its peculiar meaning: as, *έδέξαμην*, I received.

Neuter verbs have the *form* of the Active, Passive, or Middle; but the action which they describe, is confined within the subject or agent; as, *τρέχω*, I run. Hence they are often called Intransitives.

Active or Transitive verbs, point out the relation of the subject or Nominative, to some person or object.

This relation, in Greek, is three-fold, and gives rise to the distinction of *Voices*.

1. The subject or agent may act on some other person or object; as, *λούω τινα*, I wash some one. This gives rise to the Active voice.

2. He may be acted upon by another; as, *λούομαι*, (*ὑπὸ τινός,*) I am washed by some one. This gives rise to the Passive voice.

3. He may be acted upon by himself; as, *λούομαι*, (*ἑαυτοῦ,*) I am washed by myself; or simply I bathe. This gives rise, in a limited number of verbs, to the Middle voice, which has the form of the Passive, except in the Aorists and Futures;* and arises naturally from it.

1. **THE MIDDLE** denotes an action of the subject upon himself. Thus, *στεφανῶσαι*, is to crown another; *στεφανώσασθαι*, to crown one's self; *ἀπάζειν*, to strangle or hang another; *ἀπάζεσθαι*, to hang one's self; *φυλάττειν*, to guard another; *φυλάττεσθαι*, to guard one's self. The instances are few, however, in which the Middle is thus used to denote a direct physical action on one's self. Commonly, in such cases, the active is used with the reciprocals, *ἑμαυτὸν*, *ἑαυτὸν*, &c.; and sometimes the reciprocal is understood; as, *παρεστέλλειν*, (*suppl. ἑμαυτὸν*,) to present myself.

As the action in the Middle verb terminates on the agent, it often becomes nearly identical, with the Neuter or Intransitive verb as defined above. Thus, from *στελλεῖν*, to send forth, comes *στελλεσθαι*, to travel, i. e. to send one's self forth; from *πλάζειν*, to make another wander, *πλάζεσθαι*, to wander; from *φοβεῖν*, to terrify, *φοβεῖσθαι*, to fear; from *παύειν*, to cause to cease, *παύεσθαι*, to cease; from *ἐὼχεῖν*, to feast another, *ἐὼχεῖσθαι*, to banquet or regale

* What are called the Perfect and Pluperfect Middle, belong properly to the Active voice.

one's self ; from *πείθειν*, to persuade, *πείθεσθαι*, to persuade one's self, to believe, to obey. In many cases of this kind, where the original meaning of the Active is obsolete, the peculiar sense of the Middle cannot be ascertained, and the verb is classed among the Neuters.

In other cases, however, Middle verbs are transitive, and take an accusative after them ; either because in the active they govern two accusatives ; as, *περαιῖν τινα τὸν ποταμόν*, to pass one over the river, *περαιῖσθαι τὸν ποταμόν*, to pass (one's self) over a river ; *λούσασθαι τὴν κεφαλὴν*, to wash one's head ; *ἐνδύσασθαι χεῖλῳνα*, to put on one's robe, &c. or because the action, though properly intransitive, is considered in relation to some object ; as, *φυλάττεισθαι τινα*, to guard (one's self) as to some one ; *φοβεῖσθαι τοὺς θεούς*, to revere the Gods ; *τίλλεσθαι τινα*, (to pull out one's hair,) to mourn, on account of some one.

II. By a natural transition, the Middle denotes what we do *for* ourselves ; as, *πόλεμον ποιῆσαι*, is to make war, *πόλεμον ποιήσασθαι*, to make war in our own defence ; *αἰρεῖν*, to take, *αἰρεῖσθαι*, to take for one's self, to choose ; *αἰτεῖν*, to ask, *αἰτεῖσθαι*, to ask for one's self ; *ἀφαιρεῖν*, to take away, *ἀφαιρεῖσθαι*, to take away for one's benefit ; *τιμωρήσασθαι*, to avenge one's self ; *κλαίειν*, to weep for another, *κλαύσασθαι*, to weep for one's self ; *ποιεῖσθαι*, to make for one's self ; *κατασλήσασθαι φύλακας*, to place guards for one's own preservation.

III. The Middle denotes what we do *among* ourselves ; as, *ποιήσασθαι*, to make a league between themselves ; *βουλεύειν*, to counsel, *βουλεύεσθαι*, to take counsel between themselves ; *διαλύειν*, to reconcile others, *διαλύεσθαι*, to be reconciled among themselves. Verbs of contending, disputing, &c. have reference generally to both parties, and are therefore in the Middle ; as, *μάχεσθαι*, *pugnare inter se*. When the Active is used, the reference is to one of the parties ; as, *λοιδορεῖν*, to revile some one, *λοιδορεῖσθαι*, to revile each other.

IV. The Middle denotes that which we *cause* to be done for ourselves ; as, *ἀπογράφασθαι*, to cause one's self to be enrolled ; *παραθεῖναι τράπεζαν*, is to set a table for another ; *παραθέσθαι τράπεζαν*, to cause a table to be set for us ; *γράφαι νόμον*, is to propose a law ; *γράφασθαι τινα*, is to accuse a person, i. e. to cause one's name to be written down as the accuser of another ; *διδάσκειν*, is to teach, *διδάξασθαι*, to

cause one to be taught in our behalf ; *πρεσβεύειν*, to go as an Ambassador, *πρεσβεύεσθαι*, to send an Ambassador.

The peculiar signification of the Middle is most obvious in the Aorists, especially in the first Aorist. The Future has commonly an active meaning ; as, *ἀκούσομαι*, I shall hear. Sometimes, however, it is passive.

What are called the Perfect and Pluperfect Middle, have never the signification of the Middle verb. Most commonly they are Neuters in signification.

The Passive has sometimes the signification of the Middle, especially in the Aorists and Perfect ; as, *ἐκοιμήθησαν*, they slept ; *ἀλλαγείς*, you changed yourself ; *τεταπημένος*, having made for himself ; *φανῆναι*, to show one's self, or appear. This arises from the intimate connexion between the Passive and Middle, as explained above.

The Active has sometimes the meaning of the Middle ; as, *παῦε τοῦ λόγου*, (for *παῦσον*,) cease your speech. Eu. Or. 238.

The Middle is often merely active, without any trace of its distinctive meaning ; as, *παρίχειν* and *παρέχεσθαι*, to present ; *ἀποφαίνειν* and *ἀποφαίνεσθαι*, to make appear.

The Active is sometimes used for the Passive ; as, *ἐάλωκα*, I have been taken. So likewise the Passive for the Active ; as, The weapons ἃ ὁ πατήρ ἐπέποιήτο, "which his (Cyrus') grandfather had caused to be made." Xen. Such anomalies are common in most languages.

TENSES.

The Tenses are divided into two classes ;

I. The Present, Perfect, and Future, called the Leading Tenses.

II. The Aorist, the Imperfect, and Pluperfect, called the Historical Tenses ; and used chiefly in narration.

The Leading Tenses have their basis in the present time. From that, as a fixed point, the speaker looks forward, in the Future Tense, to an action, as yet to be ; and back in the Perfect, to an action, as past and completed, but generally as still existing in its effects, or consequences, or attendant circumstances ; as, *γέγραπται*, it has been

(and remains,) written ; γεγάμηκα, I have been, (and am,) married.

In the Historical Tenses, the speaker goes back in imagination, to the past scene, and gives a relation of the events. In doing this, he may represent an action in three different ways,

1. Simply as done or accomplished ; as, ἔγραψα, I wrote: this is the Aorist.

2. As protracted or continued, during a certain period of past time ; as, ἔγραφον, I was writing : this is the Imperfect.

3. As done previous to a certain time, but extending into it, either in itself, or its consequences, or its attendant circumstances ; as, ἐτελειώχιστο, had been fortified, (and remained so :) this is the Pluperfect.

We shall now consider more particularly, under each of the Tenses, their several uses.

PRESENT.—The Present, besides its appropriate use, is employed to express general truths ; as, ζῶα τρέχει, animals run. In animated narration, it is used for the Aorist ; the reader being transported back, in imagination, to the scene ; as, ἀναβαίνει οὖν Κῦρος, Cyrus therefore goes up. In a similar manner, it is sometimes put for the Future.

IMPERFECT.—The Imperfect represents an action as *continuing*, during the whole of the main action related ; or during some of its accompanying circumstances, or particular scenes, whether related or implied ; as, Εἰὶ ἐν οἷς ἡμέρῃανον οἱ ἄλλοι καὶ κακῶς ἐφρόνουν, αὐτὸς παρῆσθενάζετο καὶ κατὰ πάντων ἐφύετο, “ Thus while others were committing errors, and forming rash judgments, he was preparing himself, and growing strong against them all.” Here the several acts described, continued throughout the whole of the period referred to. Ἐπεὶ δ’ ἐγγὺς ἦσαν οἱ ὀπλίται, ἐπράποντο καὶ οἱ μὲν πελῖασται εὐθὺς εἶποντο, οἱ δὲ ὀπλίται ἐν τάξει εἶποντο. “ But when the heavy armed troops were near, they, (the Barbarians,) turned their backs ; and the Peltastæ followed on, (a protracted action,) and the heavy armed troops pursued, (a protracted action,) in order.” Here the action was continued, during the time implied in a particular part of the battle. The Imperfect is used, from its expressing the continuance of an action, to denote that which is done *habitually*, or even from *time to time* ; as, ὁ ἵπποκόμος τὸν ἵππον ἔτριβε καὶ ἐκλένιξε πάσας ἡμέρας, “ the groom *kept* rubbing the horse every day.” Ὅστις δ’ ἀφικνεῖτο τῶν παρὰ

βασιλέως πρὸς αὐτόν. Whoever came to him, (from time to time,) from the king, &c.

PERFECT.—The Perfect is not properly a Tense of narration. It considers the mind of the speaker, as fixed upon the present time, and as making mention of something done or completed in past time ; and which most commonly still exists, either in itself, or its consequences, or attendant circumstances ; as, 'Ο μὲν πόλεμος πάντων ἡμῶν ἀπεστέργηκε, καὶ γὰρ τοὶ πενυσιόρους στείργηκε, καὶ πολλοὺς κινδύνους ὑπομένειν ἠνάγκασε, καὶ πρὸς τοὺς Ἕλληνας διαβέβληκε, καὶ πάντα τρόπον τεταλαιπώρηκεν, "The war has deprived us, (and we remain so,) of every thing ; and has made us, (and we now are,) very poor ; it compelled us, (formerly in the Aorist,) to endure many dangers ; it has set us at variance, (and we still continue so,) with the Greeks ; and has in every way made us wretched," (as we now are.) Here the difference between the Perfect and Aorist, is clearly shown. As the Present is thus a prominent idea in the Perfect, the mind sometimes loses sight, in a great measure, of the past action, and rests on the existing results. Thus the Perfect becomes nearly identical with the Present ; as, 'Ος ἀμφιβέβηκας, "thou who guardest." This is uniformly the case with verbs, whose Present denotes the commencement of the action ; as, δέδοικα ; πεφόβημαι, "I am afraid ;" πέπονθα, "I suffer."

PLUPERFECT.—The Pluperfect expresses an action as completed in past time, but which still continued, during a subsequent past time, either in itself, or its consequences, or accompanying circumstances. It is therefore to the past, what the Perfect is to the Present ; as, οἷς γὰρ εὖτυχή-κισαν ἐν Λεύκτραις, ἔμετρίως ἐπέχρητο, "for the good fortune which they, (the Boeotians,) had gained at Leuctra, (and continued for a time to enjoy,) they had not used with moderation," (during a subsequent period.) Ἡ Οἰνὴ ἐτελείχιστο, καὶ αὐτῇ προσέειπε, Ἀθηναῖοι ἐχρῶντο, "for CEnoe had been, (and remained,) fortified ; and the Athenians were using it as a strong hold." Here the Pluperfect denotes an action completed, at a past time, but continuing in its consequences, into another past time. The Imperfect denotes an action not completed, but simply continuing, during a period of the past. In those Verbs, whose Perfect has the sense of the Present, the Pluperfect has the sense of the Imperfect ; as, ἐδεόχισεν, "I was afraid."

AORIST.—The Preterites hitherto considered, represent an action as *continued* or *protracted* in various ways. In distinction from these, the Aorist represents a past action as simply *done* or accomplished ; without reference to *duration* of time in doing it, or to its *subsequent* existence, in its effects. It does not *exclude* these, however, and represent an action as momentary and evanescent ; but merely omits all reference to them, and fixes the mind on the single idea of the accomplishment of the action. In narration, the Aorist is often intermingled with the Imperfect, because the speaker wishes to fix the attention, at one time on the continuance of an action ; at another, barely on its accomplishment ; as, Κλέαρχος δὲ συνήγαγεν, (the mere act,) εκκλησίαν, τῶν αὐτοῦ στρατιωτῶν . καὶ πρῶτον μὲν ἐδάκρυε (continued) πολλὸν χρόνον ἐσίως· οἱ δὲ ὁρῶντες ἐθαύμαζον (continued) καὶ ἐσίωπων (continued) εἴσα ἔλεξε (the mere act) τοιάδε.
 24 But Clearchus collected an assembly of his troops ; and first he stood and continued for a long time, weeping. And they looking on remained in amazement, and continued silent. Then he spoke these things.” In many instances, the Imperfect is used instead of the Aorist, to denote a thing as *permanent* at a past time ; as, ἐπεὶ δὲ ἐδόκει αὐτῷ ἤδη πορεύεσθαι, “ when it was now his opinion, that the time had arrived for him to depart.” In such cases, as well as in many others, the Imperfect and Aorist are rendered into English by the same word. The Aorist is often rendered into English, by the Perfect or Pluperfect *have* or *had* ; because in our language, these Tenses are less limited than in Greek, and often express merely the accomplishment of a past action, under certain circumstances. Demosthenes says, for example, “ if Eschines *had* accused me, (κατήγόρησεν) as to those things merely, in respect to which he was conducting the accusation, (ἐδίωκε, a continued action in the Imperfect,) I should immediately have answered to the indictment. But since he has been wasting (ἀνάλωκε : here the mind of the speaker *remains* in the *present*, and therefore the Perfect is used) much of his speech upon other topics ; and as to almost all of them has belied me ; (κατέψευσατο, here the speaker goes back to the action as merely *accomplished*, and therefore the Aorist is used,) I think it right and necessary to say a few things on this subject.”

The Aorist is sometimes used for the Greek Perfect and Pluperfect ; viz. when the idea of continuance is sufficient-

ly clear from the context ; or when the speaker wishes to direct the attention, chiefly to the *action* and not its *results* ; as, “ We go over the treasures of the ancient philosophers, which they have left us, (κατέλιπον,) in their writings :” “ For the Assyrians had sent him (ἔπεμψε) as an Ambassador.” Thus the Aorist is more frequent in narration than the Pluperfect ; especially after εἰ, ἐπειδὴ, &c.

The Aorist is often used to express that which has generally and indefinitely happened, and is, therefore, “ wont to be,” as “ a ship with its sheet rope stretched, is apt to dip, (ἐβαλεν,) but rises again (ἔστη) if one relaxes the sheet.” Eurip. In some cases, especially among the Tragedians, the Aorist is put for the Present, when it cannot be rendered by “ wont,” apparently to denote the action, as completely determined and unalterable.

All the other Preterites, says Buttmann, in his larger Grammar, are confined in their use to certain cases ; but the Aorist is used universally, where the relations denoted by the other past Tenses, either do not exist, or are not intended by the speaker, to be distinctly pointed out. No difference, in sense, can be discovered between the First and Second Aorists ; and indeed very few Verbs have both in use.

FUTURE.—The simple Future, besides its appropriate meaning, has sometimes the sense of μέλλει, “ is to be,” and “ must ;” as, “ If the company of guards is to be (ἔσται) as orderly as possible,” &c. Plato. “ How are those, who are brought up to govern, superior in their condition to others, if they *must* hunger and thirst ;” (πεινῆσουσι καὶ διψήσουσι.) Xen.

PAULO-POST FUTURE.—The Paulo-post Future bears the same relation to the Future Tense, as the Perfect does to the Present. It sometimes is rendered by *shall have*, and sometimes denotes the continuance of a future action ; as, ἐγγεγραφεῖται, “ will remain enrolled.” In some cases it denotes *instantaneous* action ; by marking, not the beginning, but the accomplishment of a future action ; as, “ what shall I do ?” “ Speak, and it shall be *instantly* done,” (παραστήσεται.) Arist. Hence it was called the Paulo-post Future.

The appropriate meaning of the Tenses is most strongly marked, in the Indicative Mood, and the Participles.

In the other Moods, they have sometimes their appropriate sense, as in the Indicative.

In the Perfect, for example, το ἀγκύριον ἀνέσπασθω, “let the anchor be weighed,” (and remain so;) τὴν θύραν κεκλεισθαι, “that the door remain shut;” εἶθ’ ὁ υἱός νενικήκοι, “Oh! may my son have conquered.” Thus too the Aorist retains its appropriate sense. Sometimes the peculiar meaning of the Tense is lost, and the time is decided by the Indicative, on which it depends. In these cases, the Aorist denotes an action as merely *done* or accomplished; the Present, as passing or *continued*; as, Καλέσας δὲ ὁ Κῦρος Ἀράσπην Μηδόν, τοῦτον ἐκέλευσε διαφυλάξαι (the mere act) αὐτῇ τὴν τε γυναῖκα καὶ τὴν σκηνήν. “And Cyrus calling Araspes the Median, commanded him to guard the woman, and the tent.” But in repeating the words immediately after, the author says, αὐτήν οὖν ἐκέλευσε ὁ Κῦρος διαφυλάττειν τὸν Ἀράσπην, ἕως ἂν αὐτὸς λάβῃ. “Her, therefore, Cyrus commanded Araspes to guard, until he himself might receive her.” Here the action of guarding, was to be *continued until*, &c. and therefore the Present was used. In many instances, the nature of the case makes this distinction scarcely perceptible, and then the Present and Aorist are equivalent; especially in the Imperative. The Perfect Imperative sometimes denotes the action more emphatically; as, πεπειράσθω, “let it have been attempted,” i. e. only make the attempt.

The Participle of the Aorist retains its appropriate sense, and is rendered by, “after that,” or “having;” as, καλέσας, “after that he had called.” The Participle of the Perfect usually does the same, and denotes the present, as connected with the past.

MOODS.

The Indicative represents a thing, as actually existing, in past, present, or future time. The Subjunctive and Optative united, represent a thing, either as contingent, or in relation to the feelings and conceptions of the mind respecting it. The Indicative has, therefore, a greater extent, in Greek than in Latin; and corresponds more nearly to the

English Indicative.* Thus, in negative propositions with the Relative ; “ No one bears arms with me, ὅστις μὴ ἰκανός ἐστι, who is not able, (in Latin, qui non possit,) to endure equal labors with myself.” Here the Optative εἴη ἄν, would denote mere probability; “who might not be able,” &c. Thus ὁρᾷτε τί ποιοῦμεν, means “ you see, what we are actually doing ;” ὁρᾷτε τί ποιῶμεν, “ you see, what we are to do.”

We shall now consider, the use of the Moods, under several distinct heads.

Narration.

When a writer, in narration, states not his own views ; but what has been said or thought by another, If what the Speaker said is given in his *own* words, (*Oratio directa*,) the Indicative is used : If in the words of the *Narrator*, (*Oratio obliqua*,) the Optative is used without ἄν, whether the action be past, present, or future ; as, “ that at one moment you might hear them, announcing, κακείνος ἐν τῷ στήθεϊ πυλῶν ; καὶ μηδὲν ἔχονθ' ὑμεῖς ποιῆσαι, that he, (Philip,) was within the pass of Thermopyle ; and that you had nothing to do.” Dem. de Corona.

Exception 1. The *Indicative* is frequently used, (in the *Oratio obliqua*,) as *though* the expressions given, were those, which were actually used. “ The Plateans consulted, whether κατακαύσουσιν, they shall (should) burn them, as they were ; or χρηθήσονται, shall (should) do something else.”

2. In quoting the language of any one, ὅτι and ὡς, are generally followed by the *Indicative* ; as, “ they having said before hand, ὅτι τὴν Ἑλλάδα ἐλευθεροῦσιν, that they *will* (would) free Greece.” Sometimes these two modes of construction are intermingled ; as, εἰλεγεν ὅτι ἐλευθερός ἐστι, καὶ τὸ γένος εἶη Μιλήσιος, πέμψει δὲ αὐτὸν Πασίων. “ He said, that he was free, that he was a Milesian by birth, and that Pasion sent him.”†

3. In the *Oratio obliqua*, the *Indicative* may be used in all single propositions or members, not necessarily considered as uttered in the *person* of another ; as, ἐκέλευε τῆς

* It is sometimes, even put where the Subjunctive would be used in English.

† Thus too, after ὅτι, when it means “ because,” the *Indicative* and *Optative* are interchanged.

ἐαυτοῦ χώρης οἰκεῖν, ὅκου βούλονται, “He commanded them to inhabit any part of his country, they *will*.”

Dependent Clauses.

After certain particles ; (as, ἵνα, that, &c.) a dependent clause has the sense of the Subjunctive. But, the Subjunctive in Greek having no Imperfect and Pluperfect, these Tenses are supplied by the Optative. The *time* of the dependent clause is determined by that of the primary one, and hence the

RULE.—A Perfect or Future, in the primary clause, is followed, in the dependent one, by the *Subjunctive*. The Historical Tenses are followed by the *Optative*.*

The following are the principal, cases which occur under this rule.

1. After ἵνα, ὅφρα, ὅπως, ὡς, the rule particularly applies ; as, Subjunctive, ἐθέλεις ὅφ' αὐτός ἐχης γέρας ; Do you wish, that you yourself, may have a reward ? Optative, ἀπιέναι ἐκέλευε, — ἵνα σῶς οἴκαδε ἔλθοι ; “ he commanded him to depart, that he might return home safe.” When the Present is used in narration for the Aorist, it is of course followed, as the Aorist would be, by the Optative. On the contrary, when the Aorist of the Imperative is used for the Present, it is followed by the Subjunctive. II. A. 119.

Exception 1. The Optative is frequently put after the Present, instead of the Subjunctive, in cases where there is *doubt* or *uncertainty* as to the act ; as, διηγησόμεθα, ᾗ ἐπιμέλονται, ὡς ἂν βέλτιστοι εἴεν οἱ πολῖται ; “ We will relate, by what means they take care, that their citizens should be the best possible.” Here the Subjunctive would represent the result with too much confidence.

2. When the Verb of the dependent clause really denotes a *past* action, it is put in the Optative, even after the Present ; as, “ Take care, lest what has been spoken should have been (εἴη) mere ostentation.”

3. On the other hand, the Verb is frequently in the Subjunctive, after the Historical tenses, if the action which it represents, continues to the *present* time ; as, “ I removed

* Thus the Subjunctive corresponds to the Present, “*may* ;” the Optative to the Imperfect, *might, could, should, &c.* of the English Verb.

(ἐλόν) the darkness from your eyes, that you *may* (might) know (γινώσκῃς) both God and man.”

4. The *Future* of the *Indicative*, is regularly put for the *Subjunctive* after ὅπως; as, “when Cyrus had come off with danger and disgrace, he deliberates,” ὅπως μήποτε ἐστὶ ἐσλαι; “that he *shall* (may) be no longer subject to his brother; but if possible, (βασιλεύσει,) shall (may) rule in his stead.” So likewise after μή, when it follows Verbs denoting *caution* or *fear*.

5. ἵνα, μή, ὥς, are often found, with an *Indicative* of the *past*; as, “they were struck with terror, lest through age, I *had* (might have) lost (ἔξίστηκα) my reason.”

Many other instances occur, in which the general rule given above, is not observed; but the *Optative* is put for the *Subjunctive*, or vice versa. Thucydides almost uniformly used the *Subjunctive* after the *Historical Tenses*. Still the general rule is adhered to by most writers, unless some peculiar circumstance demands a departure from it.

II. *After certain particles of time*, when the discourse relates to a *past* action, which was not limited to a precise time, but was frequently repeated by different persons, and at different places, the same rule prevails.* The *Subjunctive* with ἐπὶν, ἐπειδάν, ὅταν, ὁπόταν, follows the *Present* and *Future*. The *Optative*, with the same adverbs, (dropping the άν,) viz; ἐπεί, ἐπειδή, ὅτε, ὁπότε, follows the *Historical Tenses*; as, *Subjunctive*. “But I return (ἔρχομαι) to the ships with little, and that dear to me, ἐπὶν καὶ ἀμω; when I am weary with fighting.”—*Optative*. “For god-like Menelaus often entertained him at his house; ὁπότε Κρήνηδεν ἰκρίθη, when [from time to time] he came to Crete.” In some instances the *Optative* is put, with ὅταν and ἐπειδάν; and the *Subjunctive*, with ὅτε, ὁπότε, ἐπειδή, contrary to the general rule. *transf. vol. 7.*

After particles of time, which *limit* a future action, by fixing a point *before* or *up to* which, the action takes place; as, ἕως, ἔσθ' ἂν, πρὶν, μέχρι οὗ, εἰσόχεν, &c. the same rule prevails; as, *Subjunctive*. “But remain, [μύμνετε,] all of you, Achaians; until [εἰσόχεν] we take [ἐλωμεν] the city of Priam.”—*Optative*: “But Minerva raised up the swift north wind, and stilled the waves, until he was mingled [ἕως ὅτε μίγσιν] with the Phœaciens.

* Sometimes the rule applies, when there is no repetition of the action.

Thus, in narration, “He commanded them to guard the horses, until a signal should be given them, [ἕως ἂν τί σήμανθῇ.] Sometimes the Subjunctive is used for the Optative; as, “Cyrus commanded Araspes to guard her, ἕως ἂν αὐτὸς λάβῃ, until he himself *may* [might] take her.*

When the particles, ἕως, &c. refer to a *past* action, they are followed by the Indicative; as, “The Ambassadors sat down three months, in Macedonia, until Philip returned [ἤλθε] from Thrace.”

III. After relatives and particles, used *indefinitely*; as, ὅς, ὅστις, οἷος, *any* person or thing; ὅπου, *any* where; ὅθεν, from *any* place, &c., the same rule prevails. The Subjunctive, with ἂν, is used for a present or future action; the Optative without ἂν, for a past action; as, Subjunctive. “Ἐπεσθε, ὅποι ἂν τις ἡγῇται, “follow, where any one *may* lead.” In general propositions, expressing what is commonly true, the Subjunctive is in like manner, much used. Optative. “But whatsoever [ὅν] man, of the common people, he saw, [ἵδον] or found, [ἐφ’ εὐροί] crying out, he smote [ἐλάσασκε] with the sceptre.† From this is to be distinguished the case of the Relative, in *independent* propositions, where the Optative has the sense of the English Potential; as, “what is that knowledge, ἡμᾶς εὐδαίμονας ποιήσεις, which *can* make us happy.”

The Relative ὅς, has sometimes, like the Latin, *qui*, the sense of *ἵνα*, that; as, “but come let us send chosen men, οἱ ἔλθωσι, that they may go.” *Buttm. p. 273*

Conditional Propositions.

One principle controls all examples of this kind. When a case is taken, as *actual*, the Indicative is used; (or in commands, the Imperative;) when as *doubtful* but probable, the Subjunctive; when as merely *hypothetical*, the Optative. The following may serve as examples.

1. When an actual case is supposed, and the result is certain, both Verbs are put in the Indicative; (or in a command, the second, in the Imperative;) as, εἰ εἰσὶ βωμοί,

* Such cases seem to arise from the tendency in Greek narration, to make every thing present to the mind. Thus relating the command of Cyrus as though nearly in the exact words.

† In some cases, the Optative is used, when the Subjunctive should be, and vice versa.

εἰς καὶ Θεοί; if there are Altars, there are Gods; εἴ τι ἔχεις, δός; if you have any thing, give it.

2. A determinate case *supposed*, (but *denied* really to exist,) with a *hypothetical* consequence, has the Indicative with εἰ, in the condition; the Indicative, with ἄν, (to give the hypothetical character,) in the consequence; as, in *Present* time, εἴ τι εἶχεν, εἰδίδου ἄν; if he *had* any thing, he *would* give it. Here the second Verb is in the Imperfect; the first, in the Imperfect or Aorist.* In *past* time, εἴ τι ἑσχεν, εἰδωκεν ἄν, if he *had* had any thing, he *would have* given it. Here the second Verb is, generally, in the Aorist.† In both cases, a reservation is made in the mind, that the fact supposed is really not so.

3. A future case supposed, as *probable*, though doubtful; with an *actual* result, (provided the condition takes place.) The Subjunctive Present, in the condition; the Indicative Future, or Imperative in the result; as, εἰάν τι ἔχωμεν, δώσομεν; if we *should have* any thing, we *will* give it. When the supposition refers to a time, *previous* to another future time, [the English second Future, *shall have*,] the Aorist of the Subjunctive is used, in the condition with some phrase, or particle of time, into which ἄν enters; as, ἰσίδαν ἅπαντα ἀκούσῃς, κρίναίς, when you *shall have* heard all, judge.

4. A merely *hypothetical* case. The Optative, with εἰ, in the condition; and the Optative, with ἄν, in the result; as, εἰ τις ταῦτα πράττοι, μέγα μ' ἄν ὠφελησείη; "if any one *should* do this, he *would* greatly aid me." In some cases the Subjunctive, with εἴην, or ἄν, is put for the Optative, in the *condition*, to mark it as more probable; as, "you would receive [φέροις] splendid gifts from Paris, if he should see [αἶχεν ἰδῇ] Menelaus fall by your arrow. So also the Subjunctive with ἄν, in the *conclusion*; as, "If you should attempt [πειρηθείης] to meet the danger with arms, your bow and multitude of arrows, would not avail you;" [οὐκ ἄν χραίσμησι.]

* The *αν* is sometimes omitted, in conclusions with ἄν; and sometimes for the sake of greater force, the Present is used, instead of the Imperfect in the conclusion; as, "If the charges were true, (ἴσαν ἄληθεϊς,) it is not, (i. e. would not be) possible (οὐκ ἐνι) for the city to take just vengeance." Dem. de Corona.

† Sometimes in the Imperfect; as, "they would have looked on, (ἰδοῦσαν ἄν,) if these things had not been decreed, (ὑπαφῇ.)

Other examples might be given, as an *actual* case supposed, in the condition, and a merely *hypothetical* conclusion ; here the first would have the Indicative with *εἰ* ; and the second, the Optative with *ἄν*. A merely *hypothetical* supposition, but a *determinate* result ; here the first would have the Optative with *εἰ*, and the second the Indicative ; as, “ If these things should seem [*δοκοῖν*] to be very aggravated crimes, none of them *are* chargeable upon me.” All such cases are controlled by the general principles heretofore stated ; though individual instances of irregularity may be found.

All conditional propositions may, in Greek, be turned into the Infinitive or Participle, with *ἄν* ; as, *οἴονταί ἀναμαχεῖσθαι ἄν, συμμάχους προσλάβοντες* ; “ they think, they *might* retrieve their fortune in war, by obtaining allies.”

The Optative and Subjunctive, in Abstract or Independent Propositions.

The Optative and Subjunctive seem to have been originally used, only in one clause of a sentence, as *connected* with another. In the progress of language, the *connected* clause has often been dropped, in which case it is implied or understood. Thus in English, “ I *would* advise you, to take these measures ;” Here, “ if I might venture to give my advice,” is implied. In this hypothetical or softened manner of expressing an opinion, desire, or determination, use is chiefly made of the Optative.

Optative in Abstract Propositions.

1. The Optative is used, *without ἄν*, to express a wish or prayer ; as, “ may the Greeks suffer punishment, [*τίσειαν*] for my tears, from thine arrows.” In this case, *εἴθε, εἰ, ὥς, πῶς ἄν*, are often used with the Optative.*

2. In connexion with *ἄν*, it denotes doubt, conjecture, bare possibility ; or in expressions of volition, not a fixed resolution, but only an inclination to a thing ; as, *τινὲς ἄν εἴεν νομεῖς* ; “ they were perhaps, [probably,] some shep-

* If the wish relates to any thing *past*, the Indicative Aorist is put with *εἴθε*, without *ἄν* ; the Imperfect is likewise used, when an action is *continued* from the past to the present.

berds." "On any other day, οὐκ ἂν ἐτι γεύσαιαίτο, they *hardly* taste it;" ἔγωγε ἡδέως ἂν θεασαίμην, "I should see them with joy."

3. It is often used to express the most definite assertions, with politeness and modesty; as, οὐκέτ' ἂν κρύψαιμι; "I will [would] no longer conceal it from you." οὐχ ἔχει. οὐδ' ἂν ἤξει δεῦρο; "he has not come, and will not come back."

4. Sometimes it is used for the Imperative; as, χωροῖς ἂν εἴσω, "you may go out." Παιδα δέ μοι λύσαιτε φίλην, "but release to me my beloved daughter." So in a negative interrogation for the Imperative; as, "do not drag away, οὐκ ἂν ἐρύσαις, (thou *wouldst not* drag away?) this man to the battle." This turn of expression, however, often gives greater emphasis to the command.

5. It is often used for the Indicative, giving an air of indeterminateness to the *circumstances* of an action, which is determinate in itself; as, τῶν νεῶν αἷς κατὰ δύσειαν, "the ships which they may, (or might) have sunk." This form is very common in English, "bring all the books, which you *may have* with you," i. e. "all which it *may be the fact* that you have," or more directly, "all you have."

6. It is also used for the *Potential Mood*, denoting power or volition; as, οὐκ ἂν δύμειντας αἶψα; could you not withstand him? ἰθάλησειεν ἂν; would he be willing? "Though you have suffered much evil, it is possible, that you may yet come (ἂν ἐτι ἰκαιοσθε) to Ithaca." "The corporeal is that, which any one may touch, and see, and drink, and eat." (ἂν ἅψαιτο, καὶ ἰδοί, καὶ πίοι, καὶ φάγοι.)

7. It is used for a *past Indicative*, to denote the *repetition* of an action; ἐπραῖεν ἂν ὁ ὅξειεν ἀλλῶ; "he did what (from time to time) seemed right to him." "Those whom he saw, from time to time, (ἰδοί) moving in order and silently, he praised." In these cases, no uncertainty should be attributed to the expression.

Subjunctive in Abstract Propositions.

1. The Subjunctive is used without ἂν, in exhortations, or when any thing is to be *done*, in the first person singular, or plural; as, μάχεσθαι, "let us fight;" ἴδωμ' ὅτιν' ἔργα σέλωται, "let me see what has been done." In such cases the Optative will generally be used in the *second* and *third* persons; as, Ἐλθωμεν δ' ἀνὰ ἄστρον, βοή δ' ὠκίστα γένοιτο.

“Let us go through the city, and let a shout be quickly raised.”

2. In questions of indecision or doubt, without *ἄν*; as, *εἴπωμεν*, ἢ σιγῶμεν; shall we speak, or be silent? τί φῶ; what am I to say? τι ποίω; what am I to do? ποῦ τρέπωμαι; whither shall (may) I turn myself? In like manner, after *βούλει*;^{*} as, *βούλει λάβωμαι*; do you wish I should take it? *βούλει προσθήης*; for *προσθεῖναι*; do you wish to add? So in questions of *indignation*, when the command of another is repeated; as, Dion. “I command thee, Æschylus, to be silent.” Æs. “I be silent, (*σιωπῶ*) before this man?”

3. The Subjunctive with *ἄν* or *κέν*, is often used for the Future Indicative; as, “But I will lead away (*δέ κ' ἄγω*) the fair cheeked Briseis.” This is especially the case, after *μή* or *οὐ μή*; as, *οὐ γὰρ μή ποτε εὔρης*; “you will never find.” The *ἄν* is sometimes omitted.

4. The Subjunctive is frequently used for the Imperative. In prohibitions with *μή* or its compounds, the Subjunctive used for the Imperative is put in the Aorist, not in the Present; as, *μηδὲ φωνῇν ἀνάσχησθες*; “do not suffer me to speak;” “Be silent, (*σίγα*, in the Imper.) and tell to no one (*μηδενὶ εἰπῆς*, Subj.) this thing.” Herod.

The *Indicative*, in all its Tenses, is often used with *ἄν*, where in Latin and English, the Subjunctive would be used; as, *ἐπεὶ διὰ γέ ὑμᾶς αὐτοὺς, πάλαι ἄν ἀπολώλατε*; “since of yourselves, you would long since have perished.”†

Comp. ενεχα μ 247

DERIVATION.

Certain terminations are used in the formation of Verbs, of which the following are worthy of notice.

1. *έω* and *έώω*. These express chiefly the *state* or *act* of the word, from which they are derived; as, from *κοινωνός*, a partaker, *κοινωνεῖν*, to partake; from *βασιλεύς*, a king, *βασίλευσιν*, to reign. These terminations are, likewise, used to denote the *exercise* of the quality; as, from *ἵππος*, a horse, *ἵππεύειν*, to practice riding.

^{*} Here *ἴνα* is understood. *Ud. Uner p 174 near top*

† On the subject of Moods, see Matthiæ's Larger Grammar. Vol. II. 740—827—where the exceptions to these general principles are considered at large.

2. *αω*. These denote commonly, the *possession* of a thing in a high degree, or else *performance*; as, from κόμη, hair, κομᾶν, to have long hair; from τιμή, honor, τιμᾶν, to honor.

3. *ω*. These denote. 1. *Making* a thing; as, from δῆλος, clear, δηλᾶν, to make clear. 2. *Working* in any thing; as, from χρυσός, gold, χρυσᾶν, to gild. 3. *Furnishing* a thing; as, from στέφανος, a crown, στεφανᾶν, to crown.

4. *αζω* and *ιζω*. When applied to *persons*, these denote adopting the manners, language, &c. of some one; as, ἐλληζῶν, to act the Greek.

5. *αωω* and *ωω*. These denote *imparting* some quality; as, from ἡδῆ, sweet, ἡδύνειν, to sweeten; from λευκός, white, λευκαίνειν, to whiten.

6. *Desideratives* expressing *desire*. These are commonly formed by changing the Future Tense *σω*, into a new Present *σαι*; as, from γελᾶσω, γελασῶ, I should like to laugh. Desideratives likewise end in *αω* or *ωω*; as, σὶτρατηγῶν, to desire to be a General.

7. *Frequentatives*. These end in *ζω*; as, from αἰτέω, to ask, αἰτέζω, to ask frequently, to beg.

8. *Inchoatives* in *σκω*. Most of these are Neuters; as, γηράσκω, to grow old.

VERBALS.

Verbals in *-τος* and *-τεος*, are formed from the Perfect. Passive Verbals in *τος*, correspond to the Participle in *tus*, in Latin, and have the same meaning; as, γραπτός, *scriptus*, written. Those in *εος*, correspond to the Latin Participle in *dus*; as, φιλητέος, *amandus*, one who is to be loved.

CONJUGATION.

There are three Conjugations of Verbs, Barytone,† Contract, and Verbs in *μι*. Contract Verbs end in *αω*, *εω*, and *ωω*, and are contracted according to the rules already given.‡

INFLECTION. The principal Tenses from which the rest are formed are the Present, the First Future, and the Perfect Active, and the First Aorist Passive.

† So called, because their last syllable has the grave accent, [ῥαπὶς πέτος].

‡ Page 17.

The characteristic is the letter, which immediately precedes ω or $\omicron\mu\alpha\iota$, in the Present— ω in the Future, and α in the Perfect. In $\pi\tau$, $\kappa\tau$, $\mu\nu$, the former letter is the characteristic.

1. The Pupil should be instructed to mention all these Tenses, in conjugating the Verb, together with the First Future Passive:

2. The Verb $\tau\acute{\upsilon}\pi\omega$ is given as an example of the Tenses belonging to Verbs in all the three Voices. It must not be inferred, however, that $\tau\acute{\upsilon}\pi\omega$, or any other single Verb has all the Tenses in actual use. The Tenses, belonging to each Verb, must be learnt from observation. The Second Future Active and Middle, particularly, belongs only to a limited class of Verbs, which end in $\lambda\omega$, $\mu\omega$, $\nu\omega$, and $\rho\omega$.

Table illustrating the Conjugation of Verbs.

In the following table, verbs in ω pure, having a short or doubtful penult, are represented as forming the Perfect Passive in $\sigma\mu\alpha\iota$: some however omit σ . Nor do *all* other verbs in ω pure reject the σ , as represented in the table. For these exceptions see the formation of the Perfect Passive.

For the benefit of those, who wish to preserve the old distinction of the Conjugations, by their Characteristics, the following is added.

First Conjugation.

Pres.	Fut.	Perf.
$\pi, \beta, \phi, \pi\lambda$.	ψ .	φ .
$\tau\acute{\epsilon}\rho\pi\omega$	$\tau\acute{\epsilon}\rho\psi\omega$	$\tau\acute{\epsilon}\lambda\epsilon\rho\varphi\alpha$.
$\lambda\acute{\epsilon}\iota\beta\omega$	$\lambda\acute{\epsilon}\iota\psi\omega$	$\lambda\acute{\epsilon}\lambda\epsilon\iota\varphi\alpha$.
$\gamma\rho\acute{\alpha}\phi\omega$	$\gamma\rho\acute{\alpha}\psi\omega$	$\gamma\acute{\epsilon}\gamma\rho\alpha\varphi\alpha$.
$\tau\acute{\upsilon}\pi\omega$	$\tau\acute{\upsilon}\psi\omega$	$\tau\acute{\epsilon}\tau\upsilon\varphi\alpha$.

Second Conjugation.

Pres.	Fut.	Perf.
$\kappa, \gamma, \chi, \sigma\sigma, \tau\lambda$.	ξ .	χ .
$\pi\lambda\acute{\epsilon}\kappa\omega$	$\pi\lambda\acute{\epsilon}\xi\omega$	$\pi\acute{\epsilon}\pi\lambda\epsilon\chi\alpha$.
$\lambda\acute{\epsilon}\gamma\omega$	$\lambda\acute{\epsilon}\xi\omega$	$\lambda\acute{\epsilon}\lambda\epsilon\chi\alpha$.
$\beta\rho\acute{\epsilon}\chi\omega$	$\beta\rho\acute{\epsilon}\xi\omega$	$\beta\acute{\epsilon}\beta\rho\epsilon\chi\alpha$.
$\acute{\omicron}\rho\acute{\upsilon}\sigma\sigma\omega$	$\acute{\omicron}\rho\acute{\upsilon}\xi\omega$	$\acute{\omicron}\rho\upsilon\chi\alpha$.
or		
$\acute{\omicron}\rho\acute{\upsilon}\tau\omega$		

Third Conjugation.

Pres.	Fut.	Perf.
$\tau, \delta, \theta, \zeta, \omega$.	σ .	κ .
$\acute{\alpha}\nu\tau\omega$	$\acute{\alpha}\nu\sigma\omega$	$\eta\acute{\nu}\nu\kappa\alpha$.
$\acute{\alpha}\delta\omega$	$\acute{\alpha}\sigma\omega$	$\eta\acute{\kappa}\alpha$.
$\pi\lambda\acute{\eta}\delta\omega$	$\pi\lambda\acute{\eta}\sigma\omega$	$\pi\acute{\epsilon}\pi\lambda\eta\kappa\alpha$.
$\varphi\rho\acute{\alpha}\zeta\omega$	$\varphi\rho\acute{\alpha}\sigma\omega$	$\pi\acute{\epsilon}\varphi\rho\alpha\kappa\alpha$.
pure, ω as		
$\tau\acute{\iota}\omega$	$\tau\acute{\iota}\sigma\omega$	$\tau\acute{\epsilon}\lambda\iota\kappa\alpha$.

Fourth Conjugation.

Pres.	Fut.	Perf.
$\lambda, \mu, \nu, \rho, \mu\nu$.	$\lambda, \mu, \nu, \rho, \mu$.	κ .
$\psi\acute{\alpha}\lambda\lambda\omega$	$\psi\alpha\lambda\omega$	$\xi\psi\alpha\lambda\kappa\alpha$.
$\nu\acute{\epsilon}\mu\omega$	$\nu\epsilon\mu\omega$	$\nu\epsilon\nu\acute{\epsilon}\mu\eta\kappa\alpha$.
$\varphi\alpha\acute{\iota}\nu\omega$	$\varphi\alpha\nu\omega$	$\pi\acute{\epsilon}\varphi\alpha\gamma\kappa\alpha$.
$\sigma\pi\acute{\epsilon}\rho\omega$	$\sigma\pi\epsilon\rho\omega$	$\xi\sigma\pi\alpha\rho\kappa\alpha$.
$\tau\acute{\epsilon}\mu\omega$	$\tau\epsilon\mu\omega$	$\tau\acute{\epsilon}\lambda\acute{\epsilon}\mu\eta\kappa\alpha$.

TABLE ILLUSTRATING THE CONJUGATION OF THE FOLLOWING
VERBS.

Pres. Act.	1st Fut. Act.	Pres. Act.	PERFECT PASSIVE.			1st Aor. Passive	1st Fut. Passive.
			1st Pers.	2d Pers.	3d Pers.		
-αω	-ασω	-ακα	ασμαι	-ασαι	-ασται	-ασθην	-ασθησομαι
	-ησω	-ηκα	-ημαι	-ησαι	-ηται	-ησθην	-ησθησομαι
-βω	-βω	-φα, p.	-μμαι	-ψαι	-πται	-φθην	-φθησομαι
		-φα, im	ρ.-μαι	-ψαι	-πται	-φθην	-φθησομαι
-γω	-ξω	-χα	-γμαι	-ξαι	-χται	-χθην	-χθησομαι
-θω	-θω	-κα	-σμαι	-σαι	-σται	-σθην	-σθησομαι
-εω	-εσω	-εκα	-εσμαι	-εσαι	-εσται	-εσθην	-εσθησομαι
	-ησω	-ηκα	-ημαι	-ησαι	-ηται	-ησθην	-ησθησομαι
-ζω	-σω	-κα	-σμαι	-σαι	-σται	-σθην	-σθησομαι
	-ξω	-χα	-γμαι	-ξαι	-χται	-χθην	-χθησομαι
-ηω	-ησω	-ηκα	-ημαι	-ησαι	-ηται	-ησθην	-ησθησομαι
-θω	-θω	-κα	-σμαι	-σαι	-σται	-σθην	-σθησομαι
-κω	-ισω	-ικα	-ισμαι	-ισαι	-ισται	-ισθην	-ισθησομαι
-κω	-ξω	-χα	-γμαι	-ξαι	-χται	-χθην	-χθησομαι
-λω	} -λω	} -λκα	} -λμαι	} -λσαι	} -λται	} -λθην	} -λθησομαι
-λλω							
-μω							
-μμω	} -μω	} -μηκα	} -μημαι	} -μησαι	} -μηται	} -μηθην	} -μηθησομαι
-μνω							
-νω	-νω	-γκα	-μμαι	-νσαι	-νται	-νθην	-νθησομαι
		-κα	-μαι	-σαι	-ται	-θην	-θησομαι
-οω	-οσω	-οκα	-οσμαι	-οσαι	-οσται	-οσθην	-οσθησομαι
	-ωσω	-ωκα	-ωμαι	-ωσαι	-ωται	-ωθην	-ωθησομαι
-πω	} -ψω	} -φα, p.	} -μμαι	} -ψαι	} -πται	} -φθην	} -φθησομαι
-πιω							
-ρω	} -ρω	} -ρκα	} -ρμαι	} -ρσαι	} -ρται	} -ρθην	} -ρθησομαι
-ρρω							
-σω	-σω	-κα	-σμαι	-σαι	-σται	-σθην	-σθησομαι
-σσω	-σω	-κα	-σμαι	-σαι	-σται	-σθην	-σθησομαι
	-ξω	-χα	-γμαι	-ξαι	-χται	-χθην	-χθησομαι
-τω	-σω	-κα	-σμαι	-σαι	-σται	-σθην	-σθησομαι
-υω	-υσω	-υκα	-υσμαι	-υσαι	-υσται	-υσθην	-υσθησομαι
-φω	-ψω	-φα, p	-μμαι	-ψαι	-πται	-φθην	-φθησομαι
		-φα, im	ρ.-μαι	-ψαι	-πται	-φθην	-φθησομαι
-χω	-ξω	-χα	-γμαι	-ξαι	-χται	-χθην	-χθησομαι
-ψω	like	the preceding in φω					
-ωω	-ωσω	-ωκα	-ωμαι	-ωσαι	-ωται	-ωθην	-ωθησομαι

	Indicative.	Imperative.
Pres.	S. ἄπι—ω —εις —ει D. (1) —ειον—ειον P. —ομεν—εις—ουσι (2)	ἄπι —ε —είω —ειον —είων —ειε —είωσαν
Imperf.	S. ἔπιπ—ον —εις —ε D. —ειον—είην P. —ομεν —ειε —ον	
1st Perf.	S. τέπιφ—α —ας —ε D. —αιον—αιον P. —αμεν—αίε —αςι	τέπιφ —ε —είω —ειον —είων —ειε —είωσαν
2d Perf. or Perf. M.	S. τέπιπ—α —ας —ε, &c. declined like the 1st Perf.	τέπιπ —ε —είω, &c. through all the moods.
1st Pluper.	S. ἐτέπιφ—ειν—εις —ει (7) D. —ειον—είην P. —ειμεν—ειε—εισαν (εσαν)	
2d Pluper. or Plup. M.	S. ἐτέπιπ—ειν—εις—ει, &c. declined like the 1st Plu	perf.
1st Aorist.	S. ἔπιφ—α —ας —ε D. —αιον—αίην P. —αμεν—αίε—αν	ἔπιφ —ον —άιω —αιον —άίων —αίε —άίωσαν
2d Aorist.	S. ἔπιπ—ον —εις —ε D. —ειον—είην P. —ομεν—ειε —ον	ἔπιπ —ε —είω —ειον —είων —ειε —είωσαν
1st Fut.	S. ἄπι—ω —εις —ει D. —ειον—είον P. —ομεν—ειε—ουσι	wanting.
2d Fut.	S. ἄπι—ῶ—εις —ει D. —είον—είον P. —οῦμεν—είε—οῦσι	wanting.

NOTE.—The numbers refer to the subsequent observations, page 71.

Optative.	Subjunctive.	Infinit.	Partic.
τύπῃ —οἶμι —οἷς —οἰ —οἷον —οἷην —οἶμεν —οἷε —οἶεν	τύπῃ —ω —ῃς —ῃ —ῃον —ῃον —ωμεν —ῃε —ωσι	τύπῃ —εἶν (5)	τύπῃ —ων
τελέφῃ —οἶμι —οἷς —οἰ —οἷον —οἷην —οἶμεν —οἷε —οἶεν	τελέφῃ —ω —ῃς —ῃ —ῃον —ῃον —ωμεν —ῃε —ωσι	τελέφῃ —εἶναι	τελέφῃ —ως
τελέπῃ —οἶμι —οἷς —οἰ, &c.	τελέπῃ —ω —ῃς —ῃ, &c.	τελέπῃ —εἶναι	τελέπῃ —ως
τύψῃ —αιμι —αις —αι —αιον —αιην —αιμεν —αιε —αιεν(5)	τύψῃ —ω —ῃς —ῃ —ῃον —ῃον —ωμεν —ῃε —ωσι	τύψῃ —αι	τύψῃ —ας
τύπῃ —οἶμι —οἷς —οἰ —οἷον —οἷην —οἶμεν —οἷε —οἶεν	τύπῃ —ω —ῃς —ῃ —ῃον —ῃον —ωμεν —ῃε —ωσι	τυπῃ —εἶν	τυπῃ —ων
τύψῃ —οἶμι —αις —οἰ —οἷον —οἷην —οἶμεν —οἷε —οἶεν	wanting.	τύψῃ —εἶν	τύψῃ —ων
τύπῃ —οἶμι —οἷς —οἰ —οἷον —οἷην —οἶμεν —οἷε —οἶεν	wanting.	τυπῃ —εἶν	τυπῃ —ων

	Indicative.	Imperative.	Opt—
Pres.	S. τύπῃ-ομαι-ῃ -εῖται(8) D. -όμεθον-εσθον-εσθον P.(9)-όμεθα-εσθε-ονται	τύπῃ-ε-εσθω -εσθον-εσθων -εσθε-εσθωσαν	τυπῇ-οίμην -οίμεθον -οίμεθα
Imperf.	S. ἐτύπῃ-όμεν-ου -εῖτο D. -όμεθον-εσθον-εσθην P. -όμεθα-εσθε-οντο		
Perf.	S. τέτυπῃ-μαι-ῃ -πῇται D. -μμεθον-φθον-φθον P. -μμεθα-φθε-μμένοι, εἰσί(10)	τέτυπ-ῃ-ο-φθω -φθον-φθων -φθε-φθωσαν	τετυμμένος, εἶην τετυμμένω τετυμμένοι, εἶημεν
Pluperf.	S. ἐτέτυπῃ-μμεν-ῃ-ο-πῇτο D. -μμεθον-φθον-φθην P. -μμεθα-φθε-μμένοι, ῆσαν		
1st Aor- rist.	S. ἐτύφθῃ-ην -ης -ῃ D. -ῃ-ον-ῃ-ην P. -ῃ-μεν-ῃ-ε-ῃ-σαν	τύφθῃ-ῃ-ῃ-ῃ -ῃ-ον-ῃ-ων -ῃ-ε-ῃ-ωσαν	τυφθῇ-εἶην -εἶημεν
2d Aor-	S. ἐτύπῃ-ην -ης -ῃ D. -ῃ-ον-ῃ-ην P. -ῃ-μεν-ῃ-ε-ῃ-σαν	τύπῃ-ῃ-ῃ-ῃ -ῃ-ον-ῃ-ων -ῃ-ε-ῃ-ωσαν	τυπῇ-εἶην -εἶημεν
1st Fut.	S. τυφθήσῃ-ομαι-ῃ -εῖται D. -όμεθον-εσθον-εσθον P. -όμεθα-εσθε-ονται	wanting	τυφθήσῃ-οίμην -οίμεθον -οίμεθα
2d Fut.	S. τυπήσῃ-ομαι-ῃ -εῖται D. -όμεθον-εσθον-εσθον P. -όμεθα-εσθε-ονται	wanting	τυπήσῃ-οίμην -οίμεθον -οίμεθα
Paulo- post Fut.	S. τετύπῃ-ομαι-ῃ -εῖται D. -όμεθον-εσθον-εσθον P. -όμεθα-εσθε-ονται	wanting	τετύπῃ-οίμην -οίμεθον -οίμεθα
Perf. of pure verbs	S. τετέλιμῃ-οι, -δεδήλω S. -μαι -σαι -ται D. -μεθον-σθον-σθον P. -μεθα-σθε-νται	τετέλιμῃ-οι, δεδήλω -σο -σθω -σθον-σθων -σθε-σθωσαν	τετέλιμῃ-οι, δεδήλω -μην -μεθον -μεθα
Pluperf. of ditto.	S. ἐτέλιμῃ-(or ἐδεδήλω) -μην -σο -το		D. -μεθον

—ative.	Subjunctive.	Infinitive.	Participle.
—οιο —οιλο —οισθον —οισθην —οισθε —οινλο	τύπῃ-ωμαι-ῆ —ῆται —ώμεθον-ῆσθον-ῆσθον —ώμεθα-ῆσθε —ωνται	τύπῃ-εσθαι	τυπῇ-όμενος
—εἴης —εἴη —εἴηλον —εἴητην —εἴητε —εἴησαν	τετυμμένος, ὦ —ῆς —ῆ —ῆτον —ῆτον τετυμμένοι, ὧμεν —ῆτε —ῶσι	τετυ-φθαι	τετυ-μμένος
—εἴης —εἴη —εἴηλον —εἴητην —εἴητε —εἴησαν	τυφθ-ῶ —ῆς —ῆ —ῆτον —ῆτον —ῶμεν —ῆτε —ῶσι	τυφθ-ῆναι • τυφ-θείς	
—εἴης —εἴη —εἴηλον —εἴητην —εἴητε —εἴησαν	τυπ-ῶ —ῆς —ῆ —ῆτον —ῆτον —ῶμεν —ῆτε —ῶσι	τυπ-ῆναι	τυπ-είς
—οιο —οιλο —οισθον —οισθην —οισθε —οινλο	wanting	τυφθ-ῆσεσθαι	τυφθ-ησόμενος
—οιο —οιλο —οισθον —οισθην —οισθε —οινλο	wanting	τυπ-ῆσεσθαι	τυπ-ησόμενος
—οιο —οιλο —οισθον —οισθην —οισθε —οινλο	wanting	τετυ-εσθαι	τετυ-όμενος
—ο —λο —σθον —σθην —σθε —νλο —σθον —σθην	τετιμ —δεδηλ —ῶμαι-ῆ —ῆται —ώμεθον-ῆσθον-ῆσθον —ώμεθα-ῆσθε —ωνται (11) P. μεθα —σθε —νλο	τετιμη-σθαι δεδηλῶ-σθαι	τετιμημένος δεδηλωμένος

MIDDLE VOICE.

	Indicative.	Imperative.	Optative.	Subjunctive.	Infinitive.	Part.
1st Ao. rist.	S. ἐτυψ-αμην-ω-ατο D. -άμεθον-ασθον-άσθην P. -άμεθα-ασθε-αντο	τύψ-αι-άσθω -ασθον-άσθων -ασθε-άσθωσαν	τυψ-αίμην-αιο-αιτο -αίμεθον-αισθον-αίσθην -αίμεθα-αισθε-αντο	τύψ-ωμαι-η-ηται -άμεθον-ησθον-ησθον -άμεθα-ησθε-ωνται	τύψ-ασθαι	τυψ-όμενος
2d Fut.	S. τυπ-ῶμαι -ῆ -εῖται D. -έμεθον-εἰσθον-εἰσθην P. -έμεθα-εἰσθε -ῶνται	wanting	τυπ-οίμην -οῖο -οῖσθ -οίμεθον-οἰσθον-οἰσθην -οίμεθα-οἰσθε -οῖντο	wanting	τυπ-εἰσθαι	τυπ-έμενος
Pres.	τύπτ-ομαι-η, &c. like the present passive	τύπτε-έσθω, &c. do.	τυπτ-οίμην-οιο, &c. do.	τύπτ-ωμαι η, &c. do.	τύπτ-εσθαι	τυπτ-όμενος
Imp.	ἐτυπτ-όμην, &c. like the imperf. passive.					
2d Ao.	ἐτυπ-όμην-ς, &c. like imp.	τυπ-ε-έσθω, &c.	τυπ-οίμην-οιο, &c.	τύπ-ωμαι-η, &c.	τυπ-έσθαι	τυπ-όμενος
1st Fut	τύψ-ομαι-η, &c. like 1st fut. pas	wanting	τυψ-οίμην-οιο, &c	wanting	τύψ-εσθαι	τυψ-όμενος

Two Tenses, *τέτυπα* and *έτερόπειν*, which have been usually denominated the Perfect and Pluperfect *Middle*, belong more properly in form and signification to the Active voice, and have therefore been placed there; though the *names* of Perfect and Pluperfect *Middle* may properly be retained.

Remarks applicable to all the Voices.

1. Tenses, whose first person plural ends in *μεν*, have no first person Dual, viz. all in the Active voice, and the Aorists of the Passive.

2. The *Leading Tenses* have the second and third Dual in *οι*; and the third Plural in *οι*, (*οσι* or *ασι*.)

The *Historical Tenses* have the third Dual in *ην*, and the third Plural in *ν*, (*ον*, *αν*, *εισαν* or *ησαν*.)

3. In these respects the Subjunctive follows the inflection of the *Leading Tenses*; the Optative, that of the *Historical Tenses*.

4. To form the Subjunctive, the corresponding Tenses of the Indicative are lengthened, *ο* and *ου* into *ω*, *ε* and *ει* in *η*; as, in the *τ* *πτ*-*ω* *ει*-*ει*; *ετον*-*ετον*; *-ημεν*-*ετε*-*ουσι*.

Sub. *εῶπτε*-*ω*-*ης* *η*; *-ητον*-*ητον*; *-ωμεν*-*ητε*-*ωσι*.

Remarks on the Active Voice.

5. The termination *ειν* of the Infinitive seems to have been originally *μεναι*; as, *εὑπτεμεναι*, which was retained by the Ionics. The Dorics shortened it into *μεν*; as, *εὑπτεμεν*, from which by dropping *μ*, it became *εῖπτε-εν*, *εῖπτειν*.

6. The *Aeolic* formation of this tense, *εἰ-ει-α-ας-ε*. D. *εἰ-ατον*-*ατον*. P. *εἰ-ει-αμεν*-*ατε*-*αν*, is most in use.

7. The primitive form of the Pluperfect, which occurs in Homer and Herodotus, was *-εα*; in the third person *-εε*. Hence arose, on the one hand, the Doric form *εια*, and on the other, by contraction, the Attic form *η-ης-η*; as, *ᾔδη-ης-η* for *ᾔδειν*-*εἰς*-*ει*.

Remarks on the Passive.

8. The original termination of the 2d person singular was, *εσαι*, in the Ind.; *εσο*, Imp.; *ησαι*, Sub. This form occurs only in the New Testament. By rejecting *σ* they became *σαι*, Ind.; *σο*, Imp.; *ηαι*, Sub.; which were retained by the Ionics. By contraction they received the present form. The Attics sometimes contracted *εαι* of the Indicative in *αι*; as, *βέλει*.

9. The termination *εθα* 1st person Plural, was frequently *εσθα* among the Poets.

10. The 3d Person Plural of the Perfect, properly ends in *εσται*; as, *κίκοιται*. When the termination *εσται* is preceded by a consonant, the Participle and Verb *δμι* are used to avoid the harsh sound. This applies likewise to the Pluperfect which regularly ends in *-ετο*.

11. Verbs in *ω* have more commonly *ω* throughout this tense; as, S. *δεδηλ-ωμαι*-*ω*, *ωται*, D. *δεδηλ-ωμεθον*-*ωσθον*-*ωσθον*. P. *δεδηλ-ωμεθα*-*ωσθε*-*ωσται*.

	Indicative.			Imperative		
	FIRST CONJUGATION.			CONJUGATION.		
Pres.	S.	τιμ-άω	—άεις —άει*	S.	τίμ —αε	—αέτω
		—ῶ	—ᾶς —ᾶ		—α	—άτω
	D.		—άετον —άετον		—άετον	—αέτων
			—ᾶτον —ᾶτον		—ᾶτον	—άτων
P.		—όομεν —άετε —όουσιν			—άετε	—αέτωσαν
		—ῶμεν —ᾶτε —ῶσιν			—ᾶτε	—άτωσαν
Imp.	S.	έτιμ-αον —αες —αε	D.	—άετον —αέτην		
		—ων —ας —α		—ᾶτον —άτην		
	P.	άωμεν ὦμεν. άετε. ᾶτε, -αον, -ων				
	SECOND CONJUGATION.			CONJUGATION.		
Pres.	S.	φιλ-έω	—έεις —ει	S.	φίλ —εε	—εέτω
		—ῶ	—εις —ει		—ει	—είτω
	D.		—έετον —έετον	D.	—έετον	—εέτων
			—ειτον —ειτον		—ειτον	—είτων
P.		—έομεν —έετε —έουσιν		P.	—εετε	—εέτωσαν
		—οῦμεν —ειτε —οῦσιν			—ειτε	—είτωσαν
Imp.	S.	έφιλ-εον —εες —εε	D.	—έετον —εέτην		
		—ουν —εις —ει		—ειτον —είτην		
	P.	έομεν, οῦμεν —έετε, ειτε —εον, ουν.				
	THIRD CONJUGATION.			CONJUGATION.		
Pres.	S.	δηλ-όω	—όεις —όει	S.	δηλ —οε	—οέτω
		—ῶ	—οῖς —οῖ		—ου	—οῖτω
	D.		—όετον —όετον	D.	—όετον	—οέτων
			—οῖτον —οῖτον		—οῖτον	—οῖτων
P.		—όομεν —όετε —όουσιν		P.	—όετε	—οέτωσαν
		—οῦμεν —οῖτε —οῦσιν			—οῖτε	—οῖτωσαν
Imp.	S.	έδηλ —οον —οες —οε	D.	—όετον —οέτην		
		—ουν —ους —ου		—οῖτον —οῖτην		
	P.	όομεν, οῦμεν —όετε, οῖτε —οον, ουν				

* ζάω, πεινάω, διψάω, χράομαι, contract αε and

Optative.	Subjunctive.	Infinit.	Partic.
<i>in αω.</i> τιμ—άοιμι—άοις—άοι —ῶμι—ῶς—ῶ —άοιλον—άοιτην —ῶλον—ῶτην —άοιμεν—άοιτε—άοιεν —ῶμεν—ῶτε—ῶεν	τιμ—άω—άης—άη —ῶ—ῆς—ῆ —άηλον—άηλον —ᾶλον—ᾶλον —άωμεν—άητε—άωσι —ῶμεν—ᾶτε—ῶσι	τιμ—άειν —ῶν	τιμ—άων —ῶν
<i>in εω.</i> φιλ—έοιμι—έοις—έοι —οῖμι—οῖς—οῖ —έοιλον—έοιτην —οῖλον—οῖτην —έοιμεν—έοιτε—έοιεν —οῖμεν—οῖτε—οῖεν	φιλ—έω—έης—έη —ῶ—ῆς—ῆ —έηλον—έηλον —ῆλον—ῆλον —έωμεν—έητε—έωσι —ῶμεν—ῆτε—ῶσι	φιλ—έειν —οῖν	φιλ—έων —ῶν
<i>in οω.</i> ὀηλ—όοιμι—όοις—όοι —οῖμι—οῖς—οῖ —όοιλον—όοιτην —οῖλον—οῖτην —όοιμεν—όοιτε—όοιεν —οῖμεν—οῖτε—οῖεν	ὀηλ—όω—όης—όη —ῶ—οῖς—οῖ —όηλον—όηλον —ῶλον—ῶλον —όωμεν—όητε—όωσι —ῶμεν—ῶτε—ῶσι	ὀηλ—όειν —οῖν	ὀηλ—όων —ῶν

αἰ in η and η.

	Indicative.			Imperative.		Opt—
				FIRST		CONJU—
Pres.	S.	τιμ-άομαι -άῃ -άεῖται	τιμ-άου -άεσθω			τιμ-αοίμην
		-ῶμαι -ῶ -ῶται	-ῶ -ᾶσθω			-ώμην
	D.	-αόμειθον -άεσθον -ᾶσθον	-ᾶσθον -ᾶσθων			-αοίμεθον
		-ώμεθον -ᾷσθον -ᾷσθον	-ᾷσθον -ᾷσθων			-ώμεθον
P.		-αόμειθα -ᾶσθε -ᾶνται	-ᾶσθε -ᾶσθωσαν			-αοίμεθα
		-ώμεθα -ᾷσθε -ᾷνται	-ᾷσθε -ᾷσθωσαν			-ώμεθα
Imp.	S.	ἐῖμ αοίμην -άου -άεῖο	D. ἐῖμ -αόμειθον -ᾶσθον			
		-ώμην -ῶ -ᾶῖο	-ώμεθον -ᾷσθον			
				SECOND		CONJU—
Pres.	S.	φιλ-έομαι -έῃ -έεῖται	φιλ-έου -έεσθω			φιλ-εοίμην
		-ῶμαι -ῶ -ῶται	-ῶ -ᾶσθω			-οίμην
	D.	-εμέειθον -έεσθον -ᾶσθον	-ᾶσθον -ᾶσθων			-εοίμεθον
		-όμεειθον -εῖσθον -ᾷσθον	-ᾷσθον -ᾷσθων			-οίμεειθον
P.		-εόμεειθα -έεσθις -ᾶνται	-έεσθις -έεσθωσαν			-εοίμεειθα
		-όμεειθα -εῖσθις -ᾷνται	-εῖσθις -εῖσθωσαν			-οίμεειθα
Imp.	S.	ἐφιλ-εοίμην -έου -έεῖο	D. ἐφιλ-εόμεειθον -έεσθον			
		-ούμην -οῦ -εῖῖο	-ούμεειθον -εῖσθον			
				THIRD		CONJU—
Pres.	S.	δηλ-όομαι -όῃ -όεῖται	δηλ-όου -όεσθω			δηλ-οοίμην
		-οῦμαι -οῦ -οῦται	-οῦ -οῦσθω			-οίμην
	D.	-οόμεειθον -όεσθον -ᾶσθον	-ᾶσθον -ᾶσθων			-οοίμεειθον
		-οόμεειθον -οῦσθον -ᾷσθον	-ᾷσθον -ᾷσθων			-οίμεειθον
P.		-οόμεειθα -όεσθις -ᾶνται	-όεσθις -όεσθωσαν			-οοίμεειθα
		-οόμεειθα -οῦσθις -ᾷνται	-οῦσθις -οῦσθωσαν			-οίμεειθα
Imp.	S.	ἐδηλ-οοίμην -όου -όεῖο	D. ἐδηλ-οόμεειθον -όεσθον			
		-ούμην -οῦ -οῦῖο	-ούμεειθον -οῦσθον			

—ative.	Subjunctive.	Infinitive.	Particip.
GATION IN αω.			
-άω -άωτο	τιμ-άωμαι -ήη -ήηται	τιμ-άεσθαι	τιμ-άμενος
-ῶ -ῶτο	-ῶμαι -ῶ -ῶται	-ᾶσθαι	-ᾶμενος
-άωσθον -αο.σθην	-άωμεσθον -ἀήσθον -ἀήσθον		
-ῶσθον -ω.σθην	-ῶμεσθον -ᾷσθον -ᾷσθον		
-άωσθες -άωντο	-άωμεθα -ἀήσθες -ᾶνται		
-ῶσθες -ῶντο	-ῶμεθα -ᾷσθες -ᾶνται		

-αῖσθην P. εἴη -αῖμεθα -αῖσθες -ἄντο
 -ᾶσθην -ᾶμεθα -ᾶσθες -ᾶντο

GATION IN εω.			
-εω -εωτο	φιλ-εωμαι -έη -έηται	φιλ-έεσθαι	φιλ-εόμενος
-ῶ -ῶτο	-ῶμαι -ῆη -ῆηται	-εῖσθαι	-εόμενος
-εωσθον -εοίσθην	-εώμεσθον -εήσθον -εήσθον		
-ῶσθον -οίσθην	-ῶμεσθον -ῆσθον -ῆσθον		
-εωσθες -εοίντο	-εώμεθα -εήσθες -εῶνται		
-ῶσθες -οῖντο	-ῶμεθα -ῆσθες -ᾶνται		

-εῖσθην P. εἴη -εόμεθα -εῖσθες -εῶντο
 -εῖσθην -εόμεθα -εῖσθες -εῶντο

GATION IN οω.			
-όω -όωτο	ὀηλ-όωμαι -όη -όηται	ὀηλ-όεσθαι	ὀηλ-οόμενος
-ῶ -ῶτο	-ῶμαι -οῖ -οῖται	-οῦσθαι	-οόμενος
-όωσθον -οοίσθην	-οώμεσθον -όησθον -όησθον		
-ῶσθον -οίσθην	-ῶμεσθον -ῶσθον -ῶσθον		
-όωσθες -όοιντο	-οώμεθα -όησθες -οῶνται		
-ῶσθες -οῖντο	-ῶμεθα -ῶσθες -ᾶνται		

-οῖσθην P. ἐόηλ -οόμεθα -όεσθες -όοντο
 -οῦσθην -οόμεθα -οῦσθες -οῦντο

Notes on the Contract Verbs.

1. Verbs declined after the early form are sometimes contracted ; as, πετᾶσαι from πετάομαι.

2. Dissyllables in αω, from which the Attics have excluded ι, are not contracted ; such as, κλάω for κλαίω ; κάω for καίω.

3. Dissyllables in εω are rarely contracted in the first person singular, or in the first and third persons plural of the Indicative ; or in the Optative and Subjunctive moods, or the Participle ; as, πλέω, πλέομεν, πλέουσι, πλέοις, πλέης, πλέων. In the Imperative and Infinitive, they are generally contracted, but not always.

4. In the Optative mood, Active Voice, the Attics use, οην for οιμι, which becomes ωην in verbs from αω ; as, ὀρώην for ὀράοιμι ; τελοίην for τελέοιμι. In some verbs in αω, they change α into η ; as, ζῆς for ζᾶς ; διψῆν for διψᾶν.

5. Some Contracts are found in more conjugations than one ; as, γηράω (or εω) δηλέω (or οω) χυζάω (εω or οω).

6. Some are Baryton or Contract ; as, ἔλκω or ἐλκέω.

ON THE REDUPLICATION AND AUGMENT.

Verbs are increased in the beginning by reduplication and augment.*

REDUPLICATION.

Three tenses, the Perfect, Pluperfect, and Paulo-post Future, have the reduplication, which is retained

*There is a marked distinction between the increase of the Perfect, and that of the Imperfect and Aorists. The first is found in all the moods, and even in the Participle ; the other, only in the Indicative. The increase of the Perfect is generally formed by prefixing the first letter of the verb with ε : it has hence been called *the reduplication*. The name is not entirely accurate ; for this *increase* is not *always* a reduplication. It is, however, used here for want of a better ; and by the *reduplication* is meant the *increase* or *prefix* of the Perfect. It has been thought advantageous to treat of this increase separately from the *augments*, syllabic and temporal, both because it is distinguished from them by its fixed nature, continuing through all the moods, (though it is sometimes the same with them in *form* ;) and likewise, because the chief difficulty with the young student is to determine, not the increase or prefix of the Imperfect and Aorists, but of the Perfect.

through all the moods ; as, τέ-τυφα, τέ-τυφε, τε-τύφοιμι, τε-τύφω, &c.

RULE I. If the verb begins with a consonant, prefix it with ε, for the reduplication ; as, τύπῳ, τέ-τυφα ; λύω, λέ-λυκα ; γράφω, γέ-γραφα ; νέμω, νε-νέμηκα.

Exception 1. When the first letter is a rough mute, change it into its cognate smooth one ; * as, θύω, τέ-θυκα, for θείθυκα ; φοβέω, πεφόβηκα, for φεφόβηκα. But ρ changes place with ε, in the reduplication ; as, ῥέω ῥέ-ρευκα for ῥείρευκα.

2. When the verb begins with a double consonant, two single ones, of which the second is not a liquid, or γν, prefix only ε ; † as, ζάω, ἔζηκα ; ψάλλω, ἔψαλκα ; ξηραίνω, ἐξηραγκα ; γνωρίζω, ἐγνώρικα ; στέλλω, ἔσταλκα ; also, γρηγορέω, ἐγρηγόρηκα. But κτάομαι makes κέκτημαι ; πτήσσω, πέπτεκα, and πτωῶ, πέπτωκα. A few verbs beginning with liquids, take ει or ει instead of the Reduplication ; as, εἴληφα from λαμβάνω for λέληφα.

RULE II. If the verb begins with a vowel or diphthong, α and ε are changed into η, and ο into ω according to the rules for the temporal augment ; as, ᾄδω, ἤκα ; ὀνειδίζω, ὤνειδικα, αἶρέω, ἤρηκα.

AUGMENT.

There are two augments ; the *syllabic*, ‡ when the verb begins with a consonant ; the *temporal*, when it begins with the vowels α, ε, ο, or the diphthongs αυ, αι, οι.

1. The augment seems originally to have been ε in all cases ; as, ἐἴλετο, in the old Ionic writers. Afterwards, when it preceded a vowel, the ε coalesced with that vowel into a long vowel or diphthong, forming the temporal augment.

2. In Homer, Hesiod, and the old Poets, the use of the augment is fluctuating. The same word has sometimes the augment and sometimes not. In Herodotus and other prose writers, the augment is generally used, though sometimes omitted. The Attics observed it regularly, except among the Poets.

* For the reason of this change, see Rule ii, page 4.

† The first letter of the verb is dropped, in these instances, to avoid an unpleasant sound ; such as, ψέψαλας ; γεγνώρικα.

‡ The syllabic is so called because it adds a syllable to the word ; the temporal, because it increases the time or quantity of the syllable.

Four tenses, the Imperfect, Pluperfect, and two Aorists receive the augment which belongs only to the Indicative mood.*

The *syllabic* augment is ε prefixed to the augmented tenses ; as, ἔτυπιν, ἔ-τυπιν, ἔ-τυπα, ἔ-τυπον, ἔ-τετύφειν.

ρ in the beginning of a word is doubled ; as, ῥίπιν, ῥῥίπιστον, ῥῥίπιπα.

The Poets, however, do not always double ρ ; as, ἔραψεν.

The *temporal* augment lengthens α and ε into η, and ο into ω ; as,

α,	ἄδω,	ἥδον.	αυ,	αὐξάνω,	ἡύξανον.
ε,	ἐλεύθω,	ἤλευθον.	ο,	όρύσσω,	ώρυσσον.
αι,	αἶρω	ἤρον.†	οι,	οἰκίζω,	οἰκίζον.‡

The remaining vowels and diphthongs admit no augment ; as, ἰκάνω, ἰκανον.

Exception 1. Compounds of οἶνος, οἰωνός, οἷαξ, omit the augment ; as, οἰνίζω, οἶνιζον ; οἶνοχέω, οἶνόχρον ; οἶνοπολέω, οἶνοπόλεον ; οἰακίζω, οἰακίζον ; also, οἶομαι, οἰκουρέω, οἰμάω, οἰσ-τρᾶω, οἰμῶζω, οἰδάνω.¶

2. Four beginning with α ; ἄω, αἶω, ἀηθέσσω, ἀηδιζομαι. Also, ἀναλόω, (commonly ἀναλίσκω,) in the older Attic writers ; as, ἀνάλωκα.

The augment seems to be omitted in these instances, to avoid an unpleasant succession of long vowels.

3. Many Verbs beginning with ε are augmented by lengthening ε into ει ; as, ἐθίζω, εἰθίζον, ἐάω, ἐθω, ἐλίσσω, ἐλκύω, ἐλκω, ἐπομαι, ἐπω, ἥ ἐργάζομαι, ἐρπύζω, ἐρπω, ἐρύω, ἐστίαω, ἐχω.

4. Verbs in εο augment the second vowel, ο, into ω ; as, ἐορίάζω, ἐώριάζον. Sometimes, however, ι is inserted, εἰόριάζον.

RULE FOR THE PLUPERFECT.

When the *Perfect* begins with a vowel, the Pluper-

* A few instances may be found, in which the augment is continued through all the moods ; as, ἀνεωχθῆναι, for ἀνοιχθῆναι.

† Here α is lengthened into η, and ι subscribed.

‡ Here ο is lengthened into ω, and ι subscribed.

§ ὠνόχρον is used.

¶ These six sometimes admit the augment.

ἥ πω retains the augment in all the moods.

fect receives no additional augment; as, ἔβω, ἐβέβηκε ἐβέβηκεν, not ἐβέβηκεν.

But by exception 4, ἐολπια makes ἐώλπειν; ἔοργα, ἐώργησεν ἔοικα, ἐώκειν.

Exceptions by the Attic Dialect.

1. The syllabic ε is often changed into η, in βούλομαι, δύναιμαι, μέλλω.

2. The diphthongs ει and ευ are augmented; as, εικάζω, ἤραζον; εἰδέκην, Sync. εἶδεν, Att. ἤδεν, from εἶδέω.

3. The temporal η is sometimes resolved in εα; as, ἀλόω, ἡάλωκα, for ἤλωκα.

4. In some verbs, the syllabic augment is prefixed to the temporal, and to verbs beginning with an immutable vowel or diphthong; as, ἀνθάνω, ἠνόανον, ἐήνθανον; εἰκω, οἶκα, εἰκα.

This prefix is made to tenses beginning with η, ε, ω, ει, ευ, and ε.

ATTIC REDUPLICATION. In verbs beginning with α short, ε or ο, the two first letters of the Present are prefixed to the Perfect; * as, ἀκέω, ἤκσα, ἀκ-ἤκσα.

When the Perfect, thus augmented, has more than three syllables, the third is shortened; as, ἀλείφω, ἤλειφα, ἀλ-ἤλιφα. But ἀγείρω, ἐρωτάω, and ἐρείδω, retain the long syllable; as, ἀγέγερκα, ἐρηρώτηκα.

The Pluperfect of the Attic form admits of a temporal augment; as, ἀλ-ἤλεκα, ἤλ-ἠλέκειν. Except ἐληλύθειν.

The reduplications λς and μς are changed into ει; as, λήθω, λέληθα, Α. εἰληθα; μείρομαι, εἰμαρμαι. Most of the Verbs which take this Reduplication retain it, in all the other dialects, as well as the Attic, and lose the common form.

Exceptions by the Ionic Dialect.

1. The second Aorist and other Tenses have a reduplication, like the Perfect, which continues through all the moods; as, ἔκαμον; Ionic, κέκαμον, κέκαμε, &c.

2. The augment and reduplication are entirely omitted; as, ἐκάλησα, κύλησα; ἐδόδεκτο, δέκτο. In the Pluperfect, one is sometimes omitted, and the other retained; as, ὀδεώκεισαν, for ἐδεώκεισαν.

* And sometimes to the second Aorist; as, ἄγω ἤγον; Att. ἄγηγον; by Metathesis, ἡγαγον.

3. After the augment is removed from the Aorists, the two first letters of the Present are sometimes prefixed ; as, αἶρω ; 2d Aor. ἤρον ; I. ἄρον, ἄρ-αρον.

COMPOUND VERBS.

I. Verbs compounded with a Preposition, take the reduplication and augment between the Preposition and the Verb ; as, προσέβηκα, προσέβαλλον, from προσβάλλω.

1. ex in composition becomes ἐξ before a vowel ; as, ἐξάλλω, ἐξέβαλλον.

2. εν and συν, which lose ν before a consonant, resume it before a vowel ; as, ἐμμένω, ἐνέμενον.

Exception 1. Compound verbs of the same signification with their simples, and those whose simples are not in use, take the reduplication and augment in the beginning ; as, ἀμφιέννυμι, ἡμφιεννύμην ; καθέζομαι, ἐκαθεζόμην ; ἀμφισβητέω, ἡμφισβήτην, from ἀμφι and σβητέω, obsolete. To these add ἀμψέχομαι, and ἀμψίσχομαι. To this remark there are some exceptions.

2. Some verbs have the augment and reduplication in the beginning or middle ; as, ἀντιβόλῳ, ἡντιβόλεον, or ἀντιβόλεον ; so ἐγγυάω, ἀφίημι.

3. Some in the beginning and middle ; as, ἐνοχλέω, ἡνώχλεον, ἡνώχληκα ; ἀνοίγω has it in the beginning, middle, or both.

RULE.

Prepositions in composition lose their final vowel, if the simple verb begins with a vowel ; as, ἐπέχω, for ἐπέχω ; except περί and πρό,* and sometimes ἀμφί.

1. If the simple begins with an aspirate, the preceding smooth mute of the preposition is changed into its cognate rough one ; as, ἀφαιρέω, from ἀπό and αἰρέω.†

2. ρ in the beginning of the simple is usually, but not always, doubled, after a vowel ; as, διαρρέω, from δια and ῥέω.

* When προ precedes the syllabic augment, the two vowels are often contracted into ου ; as, προυτρέπετο, for προετρέπετο.

† Vide rule iii. page 5.

II. Verbs compounded with other parts of speech, take the augment and reduplication in the beginning ; as, φιλοσοφῶ, ἐπιλοσόφειν, πεφιλοσόφηκα.

When *δυσ* and *ευ* precede a mutable vowel or diphthong, the augment and reduplication are between the particle and verb ; as, *δυσ*σαρεστῶ, *δυσ*σηρέστιον. When they precede an immutable vowel, or consonant, the augment and reduplication are in the beginning ; as, *δυσ*σιχέω, *ἐδυσ*σίχων ; *εὐ*σώπῶ, *ἐεὐ*σώπων.

FORMATION OF THE TENSES IN THE ACTIVE VOICE.

IMPERFECT.

The Imperfect is formed from the Present, by changing *ω* into *ον*, and prefixing the augment ; as, *τύπτω*, *τύπτον* ; *βύω*, *ἔβυνον*.

FIRST FUTURE.

The first Future is formed by inserting *σ* before *ω* of the Present, dropping *τ*, *δ*, *θ*, *σ*, *ζ*,* if they precede ; as, *τίπτω*, (*τίτ*-*σω*) *τύψω* ; *γράφω*, (*γράφ*-*σω*) *γράψω* ; *λέγω*, (*λέγ*-*σω*) *λέξω* ; *ᾄδω*, *ᾄσω*.†

When *ν* precedes *δ*, *θ*, *σ*, *ζ*, it is omitted with them, and inserted, (by Rule, page 5,) as, *σπίνδω*, *σπείσω*.

In *liquid*‡ verbs *σ* is not inserted ; the penult of the Present is merely shortened ; as, *φαίνω*, *φανῶ*.

The long penult of the Present is shortened by dropping the latter of two vowels or consonants ; as,

<i>σπείρω</i> , <i>σπερῶ</i> ,	} dropping i.	<i>τίμνω</i> , <i>τιμῶ</i> ,	} dropping ν.
<i>τείνω</i> , <i>τενῶ</i>		<i>κάμνω</i> , <i>καμῶ</i> ,	
<i>φαίνω</i> , <i>φανῶ</i>		<i>στέλλω</i> , <i>στέλῶ</i> ,	} dropping λ.
<i>μιαίνω</i> , <i>μιανῶ</i> ,		<i>ψάλλω</i> , <i>ψαλῶ</i> ,	

It is probable, from analogy, that the *liquid* verbs once formed their first Future regularly, in *σω*, like the others ; and that the *σ* was afterwards dropped to avoid the harsh sound of the liquids when joined with *σ*. What renders

* By Rule iv. page 5.

† The learner should recollect that *ψ* and *ξ* are merely substituted for *π*, *β*, *φ*, and *κ*, *γ*, *χ*.

‡ Liquid Verbs are those which have the liquids *λ*, *μ*, *ν*, *ρ*, in their termination.

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this more probable is, that the Æolics, who delighted in harsh sounds, used the σ ; as, τέλλω, τελῶ, Æol. τέλσω.

1. Most verbs in σσω and many in ζω, have ξω in the future, as if from γω.

πράσσω,	πράξω,	as from πράγω.
ὀρύσσω,	ὀρύξω,	ὀρύγω.
στιάξω,	στιάξω,	στιάγω.
στίξω,	στίξω,	στίγω.

The following in ζω have either σω or ξω ; viz. ἀρπάξω, διστιάξω, νυστιάξω, μερμηρίζω, βάξω, ἐγγυαλίζω, βουκολιάξω, παίζω, βαστιάξω.

Κλάξω. and some others, have γξω ; as, κλάξω, κλάγξω, as from κλάγγω.

2. Polysyllables in ιζω often drop σ of the first Future, and circumflex the last syllable ; as. νομίζω. νομίσω νομιῶ.

This belongs properly to the Attics ; who likewise remove σ from Futures in ασω, ισω, εσω, and οσω, contracting the termination ; as, καλέω, καλέσω, A. καλῶ ; ὀμύω ; ὀμῶ.

3. Four verbs, which have lost the rough breathing in the present,* resume it in the Future ; as, ἔχω, from ἐχω, has ἔξω ; τίφω, fromθύφω, hasθύψω ; τρέφω, from θρέφω, has θρέψω ; τρέχω, from θρέχω. has θρέξω.

Verbs in αω, εω, and οω, lengthen the short vowel before σω of the Future. α and ε into η. τιμάω, τιμήσω ; φιλέω, φιλήσω. ο into ω. δηλόω, δηλώσω.

Exception 1. οω retains ο in primitives, which are few ; as, ἀρόω, ἀρόσω.

2. αω retains α after ε, ι, and λ or ρ pure ; † as, εάω, εάσω ; γελάω, γελάσω ; κοπιάω, κοπιάσω ; ὀράω, ὀράσω. But χράω, χράομαι, τελάω, τλάω, are excepted ; as, χρήσω.

Also, ἀκράομαι, ἀσομαι ; and verbs from which other verbs in αντω or ασκω are formed ; as, πετάω, ‡ κρεμάω.

3. Verbs of two syllables in αω, which do not pass into -ημι, retain α ; as, κλάω, κλάσω, because it is never κλήμι ; σπάω, σπάσω, because it is never σπήμι. Likewise, φθάνω, φθάσω, though φθῆμι is used.

4. The following have either η or α. ἀράομαι, ἀλοάω, ἀνιάω, ἀφάω, ιλάω, κνάω, κρεμάω, μηκάω. μοιράομαι, πέλääω, πεινάω, πειράω, περάω. A few in εω have εσω ; as, τελέω, τελεσω ; and some ησω or εσω, αινέω, αινήσω or αινέσω.

* Because two syllables do not begin successively with an aspirate. See rule ii. page 4.

† By the same rule as in Nouns, see page 13.

‡ The same with πετάζω.

5. The following in εω form their Futures in εσω ; as, *Θέω, νέω, πνέω, ῥέω, χέω* and *πλέω*, also *καίω* makes *καύσω*, and *κλαίω*, *κλαύσω*, from obsolete Presents in εω and αυω.

6. Many *baryton* verbs have their first Future in ῆσω by the Attic and Ionic dialects ; as, *νέμῃσω, μελλήσω*.

FIRST AORIST.

The first Aorist is formed from the first Future, by changing ω into α, and prefixing the augment ; as, *εἶψα, ἔσφα*.

The penult of this tense is usually long. Hence in *liquid* verbs, the short penult of the first Future is lengthened ; α into η, ε into αι ; as, *ψάλλω, ψαλῶ, ἔψηλα* ;* *στειλῶ, ἔστειλα, νεμῶ, ἔνεμα*.

1. The following Aorists do not retain the characteristic of the Future ; *εἶπα, ἔμεγα, ἔδωκα, ἔβηκα, ἔχα*. The two first take it from the Present : the remainder from the Perfect, and are rarely found out of the Indicative.

2. Some verbs drop the σ ; as, *ἀλείψω, ἤλειψα, ἤλευα ; καίω, ἔκανσα, ἔκαα, ἔκισα ; χέω, ἔχευσα, and ἔχισα*.

FIRST PERFECT.

The Perfect is formed from the First Future, by prefixing the reduplication, and changing ψω into φα, ξω into χα ; ω and σω into κα ; and μω into μηκα ; as, *εἶψα, ἔεψα ; τρέψω, ἔτρεψα ; τρέμω, ἔτρεμῃκα*.

1. Verbs of two syllables in λω and ρω, change ε into α, before κα of the Perfect ; as, *στειλῶ, ἔστιαλ-κα, σπείρῶ, ἔσπαρ-κα*. Polysyllables retain the ε, and those in ενω change the short vowel of the Future into α.

2. Verbs in ενω, νω, υνω, drop ν before κα ; as, *τείνω, τείνῶ, στίλακα ; κρίνω, κρίνῶ, κέκρικα ; δύνω, δυνῶ, εἰδύκα*.† Some suffer syncope ; as, *κέκλεκα* for *κεκέλεκα* ; and in some verbs the Attics change ε into ο ; as, *σπρίψω, ἔσπριφα*.

3. The characteristic of the Perfect is properly κα annexed to the Present ; as, *λύω, λείλακα*. But for ease in pronunciation, βκ, τκ, are changed into the corresponding rough mute φ, χ being little else than a breathing ; as,

* The Attics retain α ; as, *ἔψηλα*.

† To this rule Matthiæ admits no exceptions ; rejecting the γ from the Perfect of *πλέω, ερπύω* and *πάχυνω*.

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τρίβω, τρίβις-κα, τρίβιφα ; λείπω, λέλειψ-κα, λέλειφα. γκ, κκ, and χκ, into χ ; as, λέγω, λέλεγ-κα, λέλεχα ; πλέκω, πέπλεκα-κα, πέπλεχα. ν before κ becomes γ in Verbs in αινω ; as, φαίνω, πέφαγκα.

4. The Perfect in μηκα is derived from a verb in εω, formed from the Future in μῶ ; as, τεμῶ, τεμέω, τετέμμηκα.

FIRST PLUPERFECT.

The Pluperfect is formed from the Perfect by changing α into ειν, and prefixing the augment, if the Perfect begins with a consonant ; as, τέτυφα, ἐτέτυφειν.

When the Perfect begins with a vowel, no augment is prefixed ; as, ἔψαλκα, ἐψάλκειν.

SECOND AORIST.

The Second Aorist is formed from the Present by changing ω into ον and prefixing the augment ; as, λέγω, ἔλεγον.

The penult of this tense is in many cases shortened.

1. In *consonants*, by dropping τ, and the latter of two liquids ; as, τύπτω, ἔτυπον ; στέλλω, ἔσταλον.

2. In *vowels* by changing η, ω, αι, and αυ into α ; as, λήβω, ἔλαβον ;* and dropping the first vowel of ει, and ευ ; as, λείπω, ἔλιπον ; φεύγω, ἔφυγον. But before a liquid, ει is changed into α, in dissyllables ; as, σπείρω, ἔσπαρον ; into ε in polysyllables ; as, ἀγείρω, ἤγερον.

In dissyllables, ε before or after a liquid, is changed into α ; as, πλέκω, ἔπλακον, πλήσσω has ἔπλαγον, and ἔπληγον.

Verbs in αω and εω, change these terminations into ον ; as, μυκάω, ἔμυκον.

Verbs in σσω and ζω, whose Future is in ξω, have their Second Aorist in γον ; as, ἔπραγον from πράσσω ; also ἔσμυγον and ἔφυγον from σμύχω, and φύχω. Verbs in ζω, whose Future is in σω, have their Second Aorist in δον ; as, ἔφραδον. Of the latter, very few have this tense.

1. The penult of this tense is necessarily long in dissyllables, which take the temporal augment ; as, ἄγω, ἤγον. So also where the penult is long by position ; as, δάλλω, ἔδαλλον. But in many of these, a transposition takes place, to preserve the analogy : thus, πέρδω makes, in poetry, ἔπρα-

* Except λίγω, βλέπω, φλέγω.

δον ; ὀείρω, ὀείραρον. A resolution or reduplication produces the same effect ; thus, ἤδον, is made εἰδόν, ἤγον, ἤγαγον.

2. In βλάπτω, καλῶπτω, and κρύπτω the characteristic π is changed into its cognate β ; as, ἐβλαπτον, &c.

π is changed into the cognate φ in the following words : βᾶπτω, ἐβαπτον ; σχᾶπτω, ἐσχαπτον ; βῆπτω, ἐβῆπατον ; ὀᾶπτω, ἐὸπατον ; ᾠπτω, ᾠπτον ; ῥῖπτω, ἐρῖριπτον ; ὀρυπτω, ἐορυπτον ; ῥῖπατον ; ῥῖπατον, ῥῖπατον.

3. The following have no Second Aorist : Polysyllables in ζω and σσω ; Verbs in αω and εω after a vowel ; Verbs in ωω ; Polysyllables in αυω, ευω, ουω,* υω, ιω ; and many others.

SECOND FUTURE.

The Second Future is formed from the Second Aorist, by changing ον into ω circumflexed, and casting off the augment ; as, ἴθυσεν, εὐπαῖ.

SECOND PERFECT, OR PERFECT MIDDLE.

The Second Perfect is formed from the Second Future, by changing ω into α, and prefixing the reduplication ; as, εὐπαῖ, εὐπαῖα.

Change of the Penult.

1. ε of the Second Future passes into ε ; as, λήγῃ, λήλογα ; so βάλῃ, (as from βήω) βέβαλα.

2. α of the Second Future, from ε or η of the Present, passes into ε ; as, στήλω, σταλῃ, ἐστολα ; κτείνω, κτενῷ, ἐκτοκα.

α of the Second Future, from η or ω of the Present, passes into η ; as, σήπω, σπηῖ, σήσητα ; ὀάω, ὀαῖ, ὀήθηα. So ἐβάλλω, κλέλλω, and most verbs in which α of the Present is long by position ; except κράζω, πρᾶσσω, φροζώ, βάλῃ, ὀήω, ἄγω.

3. ι of the Second Future, from ι of the Present, passes into ι ; as, λείπω, λειπῷ, λείλοιπα.

Some are irregular ; as, εἶω, εἶωθα ; σπείδω, ἐσπευθα.

SECOND PLUPERFECT, OR PLUPERFECT MIDDLE.

The Second Pluperfect is formed from the Second

* ἴκων from ἴκω, is poetic.

26 Verbs—Formation of the Tenses in the Passive Voice.

Perfect by changing *α* into *ειν*, and prefixing the augment ; as, τέτυπα, ἐτετύπειν.

FORMATION OF THE TENSES IN THE PASSIVE VOICE.

PRESENT.

The Present is formed from the Present Active by changing *ω* into *ομαι* ; as, τύπω, τύπομαι.

ε and *ο* are sometimes omitted ; as, οἶμαι for οῖομαι ; λῆλαι for λέλειαι.

IMPERFECT.

The Imperfect is formed from the Present, by changing *μαι* into *μην*, and prefixing the augment ; as, τύπομαι, ἔτυπόμην.

ε and *ο* are sometimes omitted ; as, ἐλῆλο for ἐλέλετο ; ὤμην for ὥόμην.

PERFECT.

The Perfect is formed from the Perfect Active, by changing the last syllable into *μαι* ; as, τέτερφα, τέτερ-μαι.

The following slight changes are made for the sake of harmony.

1. When *φα* is preceded by a vowel, *μ* is doubled ; as, τέτυ-φα, τέτυμ-μαι.

2. When *χα* is preceded by *γ*, that letter is changed into *μ* ; as, πέφαγ-χα, πέφαμ-μαι.

3. *χα* of the Active is changed into *γμαι* ; as, λέλε-χα, λέλεγ-μαι ; unless it is preceded by *γ*.

4. Verbs which have *σ* in the First Future Active, retain the *σ* before *μαι* ; as, πλήσω, πλέπλη-χα, πέπλη-σμαι ; but in verbs in *ω pure*, if the penult of the Future be *long*, *σ* is omitted ; as, ποιέω, ποιήσω, πεποίη-μαι.*

The following, however, with a *long* penult retain the *σ*. ἀκούω, γνῶω, βραύω, κελεύω, πεύω, παίω, πταίω, ξαίω, σείω, χῶω.

5. From verbs in *νω*, the Attics frequently form the Perfect in *σμαι* ; as, ριαίνω, μεμιάσμαι.

6. Dissyllables that have *τρς* in the penult of the Perfect

* Also, ἀρόω, and a number of others whose penult is short or doubtful.

Active, change *ε* into *α* in the Perfect Passive ; as, *τρέπω*, *τέτραμμαι*.

7. Verbs which in the Perfect Active change *ε* into *ο*, resume the *ε* in the Perfect Passive ; as, *κλέπτω*, *κέχλωφα*, *κέχλεμμαι*.

8. Some verbs which have *ευ* in the penult of the Perfect Active, reject the *ε* ; as, *πέπωκα*, *πέποσμαι* ; *ἔσσυκα*, *ἔσσυμαι*.

On the second and third Persons of the Perfect.

The second and third persons singular of the Perfect Passive are formed from the Perfect Active, by changing *α* into *σαι* and *ται* ; as,

τίπτω, *τέτυφα*, *τέτυμμαι*, *τέτυφ-σαι*, *τέτυφ-ται*,
which become *τέτυψαι*, *τέτυπται*,

by placing the double consonant *ψ* for *φσ*, and changing the rough mute *φ* into its cognate smooth one.*

λέγω, *λέλεχα*, *λέλεγμαι*, *λέλεχ-σαι*, *λέλεχ-ται*.
λέλεξαι, *λέλεκται*.

Verbs whose Perfect Active ends in *κα*, drop the *κ* ; as, *λίσσω*, *λέλυκα*, *λέλυμαι*, *λέλυ-σαι*, *λέλυ-ται*. *φαίνω*, *πέφαγκα*, *πέφαμμαι*, *πέφαν-σαι*,† *πέφαν-ται*. But when the first person is in *μαι*, the third is in *σαι* ; as, *πλήζω*, *πέπληκα*, *πέπλησμαι*, *πέπλησαι*, *πέπλησται*.

The first person dual and plural is formed from the first person singular by changing *μαι* into *μεσον*, *μεδα* ; as, *τέτυμμαι*, *τέτυμ-μεσον*, *τέτυμ-μεδα*.

The second and third persons dual are formed from the third person singular, by changing *ται* into *σον*, and the preceding smooth mute into its cognate rough one ;‡ as, *τέτυπ-ται*, *τέτυφ-σον* ; *λέλεχ-ται*, *λέλεχ-σον*. If *ται* is preceded by a vowel, *σ* is inserted before *σον* ; as, *λέλυται*, *λέλυ-σσον*.

The second person plural is formed from the second person dual, by changing *σον* into *θε* ; as, *τέτυφσον*, *τέτυφθε* ; *λέλεχ-σον*, *λέλεχ-θε*.

The third person plural is regularly formed by inserting *ν* before *ται*, of the third person singular ; as, *λέλυ-ται*, *λέλυν-ται*. But if a consonant precede the *ται*, the Participle with the Verb *εἰσι* is used ; as, *τέλω-ται*, *τέλωμένοι εἰσι*.

* See rule i. page 4.

† In the Perfect Active, *ν* before *κ* was changed into *γ* ; it is here restored,

The Perfect of the *Imperative* is formed from that of the Indicative, by changing αι into ο ; as, τέτυψαι, τέτυψο; and ται into θω, with the preceding smooth mute into its cognate rough one ;* as, τέλυσ-ται; τελύθ-θω. But if a vowel precedes ται, σ is inserted ; as, τετιμήσθω.

When μαι of the Perfect Indicative is preceded by a vowel, it is changed into μην, to form the Perfect *Optative*; and if the preceding vowel be η or ω, ι is subscribed ; if not, it is annexed ; as, πεφίλημαι, πεφιλῆμην ; δεδήλωμαι, δεδήλωμην ; δέδομαι, δεδοίμην. But when μαι is preceded by a consonant, or a diphthong which has υ in it, the Perfect Participle is used with εἶην ; as, λέλεγμαι, λελεγμένος εἶην.

The Perfect of the *Subjunctive* is formed from that of the Indicative, when μαι is preceded by a vowel, by changing that vowel into ω ; as, ἔσταμαι, ἐστίωμαι. When μαι is preceded by a consonant, or a diphthong containing υ, the Perfect Participle with the verb ω is used ; as, λελεγμένος ὦ, ῥῶ, ῥῷ.

The Perfect of the *Infinitive* is formed from the second person plural of the Indicative Perfect, by changing ε into αι ; as, τέλυφθε, τελύφθ-αι. These changes will be more fully illustrated by the following table.

SYNOPSIS OF VERBS IN THE PERFECT PASSIVE.

Indic.	Imp.	Optat.	Subj.	Infin.	Part.
τέτυ-μμαι } τέτερ-μμαι }	-ψο	-μμένος, εἶην -μένος, εἶην	-μμένος, ὦ -μένος, ὦ	-φθαι	-μμένος -μένος
λέλεγ-μμαι πέπει-σμαι	-ξο -σο	-γμένος, εἶην -σμένος, εἶην	-γμένος, ὦ -σμένος, ὦ	-χθαι -σθαι	-γμένος -σμένος
πεποί-ημαι δεδήλ-ωμαι	-ησο -ωσο	-ῆμην -ώμην	-ῶμαι -ῶμαι	-ήσθαι -ώσθαι	-ημένος -ωμένος
ἔσταλ-μμαι } ἔσπαρ-μμαι }	-σο	-μένος, εἶην	-μένος, ὦ	-θαι	-μένος
πέφα-μμαι	-νσο	-μμένος, εἶην	-μμένος, ὦ	-νθαι	-μμένος

PLUPERFECT.

The Pluperfect is formed from the Perfect by changing μαι into μην, and prefixing the augment, when the Perfect begins with a consonant ; as, τέτυμμαι, ἐτετύμμην.

The second and third persons of the Pluperfect are

† The smooth mute is roughened before θ, by rule i. page 4.

formed from those of the Perfect, by changing *αι* into *ο*, and *εισι* into *ησαν*.

	2d Sing.	3d Sing.	3d Plur.
Perf.	τέτισαι,	τέτιται,	τέτινται.
Pluperf.	ἐτέτισο,	ἐτέτιστο,	ἐτέτιντο.
Perf.	λέλεξαι,	λέλεκται,	λελεγμένοι εἰσι.
Pluperf.	ἐλέλεξο,	ἐλέλεκτο,	λελεγμένοι ἦσαν.

PAULO-POST FUTURE.

The Paulo-post Future is formed from the second person singular of the Perfect Passive, by changing *αι* into *ομαι*; as, *τέτυμμαι*, *τετύψαι*, *τετύψομαι*.

FIRST AORIST.

The First Aorist is formed from the third person singular of the Perfect, by changing *ται* into *θην*, and the preceding smooth mute into its cognate rough one;* dropping the first letter, if it is a consonant; as, *τέτυπται*, *ἐτίφθην*.

Exception 1. Those verbs which change *ε* into *α* in the Perfect Passive, in this tense resume the *ε*; as, *ἔσπραμμαι*, *ἔσπρέφθην*.

2. Those which drop *ν* in the Perfect, have it restored in this Tense by the Poets; as, *ἐκλίνθην* for *ἐκλίθην*.

- | | | |
|--------------|----------------|--------------------|
| 3. ἐμνήσθην, | from μέμνηται, | } assume σ. |
| ἐξήλωσθην, | ἐξήλωται, | |
| ἔσωθην, | σεσωσται, | } drops σ. |
| εὐρέθην, | εὐρηται, | |
| ἤρεθην, | ἤρηται, | } change η into ε. |
| ἔσχέθην, | ἔσχηται, | |

FIRST FUTURE.

The First Future is formed from the third person singular of the First Aorist, by adding *σομαι*, and casting off the augment; as, *εἴσφθη*, *τυφθήσομαι*.

* For the reason of this change, see rule i. page 4.

SECOND AORIST.

The Second Aorist is formed from the Second Aorist Active, by changing *ον* into *ην* ; as, *ἔλυπον*, *ἔλύπην*.

SECOND FUTURE.

The Second Future is formed from the Second Aorist, by changing *ην* into *ήσομαι*, and rejecting the augment ; as, *ἐτύπ-ην*, *τυπ-ήσομαι*.

FORMATION OF THE TENSES IN THE MIDDLE VOICE.

PRESENT AND IMPERFECT.

The Present and Imperfect are the same as in the Passive.

FIRST FUTURE.

The First Future is formed from the First Future Active, by changing *ω* into *ομαι* ; as, *τύψω*, *τύψομαι* ; but in *liquid verbs*, into *ῃμαι* ;* as, *στελῶ*, *στελῃμαι*.

SECOND FUTURE.

The Second Future is formed from the Second Future Active, by changing *ῶ* into *ῃμαι* ; as, *τυπῶ*, *τυπῃμαι*.

Πίνω, *φάγω*, and *ἔδω*, have the Second Future in *ομαι*.† But these are thought to be the Present used for the Future. To these add the poetic Futures *βέομαι* and *νέομαι* by crasis *νεῦμαι*.

FIRST AORIST.

The First Aorist is formed from the First Aorist Active, by adding *μην* ; as, *ἔτυψα*, *ἔτυψάμην*.

Verbs in *ω* pure have this tense often syncopated ; as, *εὐράμην* for *εὐρησάμην*, *ὠνάμην* for *ὠνησάμην*.

* Also those verbs from which *σ* has been dropped by the Attics ; *ῥ, κομιῶ*, *κομιῖμαι*.

† Declined thus : *φάγ-ομαι, -εσθαι, -εταί*.

SECOND AORIST.

The Second Aorist is formed from the Second Aorist Active, by changing *ον* into *ομην*; as, ἔστυπον, ἐστυπόμην.

VERBS IN ΜΙ.

Verbs in μι are formed from Verbs in αω, εω, οω, and υω :

There are very few Verbs of this class, and those few, in most cases, take their peculiar form, only in single Tenses. They were chiefly used in the Æolic and Doric dialects.

I. Change ω into μι; and lengthen the penult in the singular.*

II. Prefix the Reduplication.

The Reduplication is proper or improper.

Proper, when the first consonant of the Present Tense is repeated with ι; as, δόω, δίδωμι. If the first consonant is a rough mute, it is changed into its cognate smooth one†; as, θέω, τίθημι.

Improper, when a rough ι only is prefixed, which happens to Verbs beginning with στ, πτ, or a vowel; as, στιάω, ἴσθημι. Thus, from στιάω, is formed ἴσθημι; from θέω, is formed τίθημι; from δόω, is formed δίδωμι; from δεικνύω, is formed δεικνύμι.

Verbs in μι have but three Tenses of that form, the Present, Imperfect, and Second Aorist. They take the other Tenses from Verbs in ω, from which they are derived.

Many want the Reduplication, particularly all Verbs in υμι; which want, likewise, the Second Aorist‡ and the Optative and Subjunctive Moods.

1. The Poets and Æolics change many Contract verbs into verbs in μι, but without the Reduplication; as, γελᾶω, γέλλημι. Sometimes they repeat the initial letters; as, ἀλάω, ἀλάλλημι. In the Ionic and Boeotic dialects, the Reduplication is made by ε; as, ἔσθημι, σέθημι.

2. To the common Reduplication, μ is sometimes added;

* In the Second Aorist, the penult of the dual and plural is lengthened, in all verbs, but τίθημι, ἵημι, δίδωμι.

† By rule ii. page 4.

‡ Dissyllables in υμι have a Second Aorist, but it is the same with the Imperfect.

as, πλάω, πίμπλημι. A syncope sometimes takes place ; as, τέτλημι from ταλάω. The Reduplication is sometimes in the Middle ; as, ὀνέω, ὀνίνημι.

3. Barytons sometimes become Verbs in μι ; as, βρίθημι from βρίθω. But in such instances, the Verb in μι seems to be formed from a Contract Verb derived from the Baryton : thus, βρίθημι is from βριθέω, derived from βρίθω.

FORMATION OF THE TENSES IN THE ACTIVE VOICE.

IMPERFECT.

The Imperfect is formed from the Present, by changing μι into ν, and prefixing the augment except when the Verb begins with ι ; as, τίδημι, ἐτίθην ; ἴσθημι, ἴσθην.

SECOND AORIST.

The Second Aorist is formed from the Imperfect, by casting off the Reduplication, and taking the augment ; as, ἐτίθην, ἔθην ; ἴσθην, ἔσθην.

When the Verb has no Reduplication, the Second Aorist is the same with the Imperfect in the singular number, and in some Verbs in the other numbers.

FIRST FUTURE.

The First Future has sometimes a Reduplication ; as, τίδησω.

FORMATION OF THE TENSES IN THE PASSIVE VOICE.

PRESENT.

The Present is formed from the Present Active, by changing μι into μαι, and shortening the penult ; as, ἴσθημι, ἴσταμαι ; τίδημι, τίθεμαι.

The following do not shorten the penult. ἤμαι, ἄμαι, ἀνάχheimer, ἀλάλημαι, ἀλαλύχheimer, δίζheimer, ὄνheimer. The last, however, sometimes shortens the penult.

IMPERFECT.

The Imperfect is formed from the Present, by changing μαι into μην, and prefixing the augment, except when

the verb begins with ι ; as, *τίδεμαι, ἐτιδέμην ; ἰσλάμαι, ἰσλάμην.*

PERFECT.

The long penult of the Perfect Active is shortened in the Passive ; as, *ὀδῶκα, ὀδέσθαι ; εἶμαι* and *τεδεσμαι* are exceptions.

FORMATION OF THE TENSES IN THE MIDDLE VOICE.

PRESENT AND IMPERFECT.

The Present and Imperfect are the same with those of the Passive.

SECOND AORIST:

The Second Aorist is formed from the Imperfect by casting off the Reduplication ; as, *ἐτιδέμην, ἔδεμην.*

NOTES ON VERBS IN μι.

1. In Ionic and Doric writers, these verbs often occur in the Present and Imperfect with the Reduplication, and the contracted form ; as, *ἴστ-ων-ας-α ; ἐπιτι-δεῖς, διδοῖς, &c.* Verbs in *μι* are sometimes declined by the Attics as if from *νω*.

2. In the third person plural of the Present Active, *εασι, εασι,* and *εασι* are frequently used.

3. In the Active Voice the Optative Present and Second Aorist have more commonly in the plural *εἴμεν, εἴτε, εἴεν ; αἴμεν, αἴτε, αἴεν.*

4. The verb *ἵστημι, ἵστημαι*, is frequently found with an epenthesis of *τ* ; as, *ἐπίστταντο* for *ἐπίσταντο*.

5. The verb *τίθημι, ἵημι, δίδωμι*, have a form of the First Aorist, peculiar to themselves ; as, *ἔθηκα, ἔηκα, ἔδωκα*, which must be distinguished from the Perfect.

5. *ἵστημι*, in the Perfect, Pluperfect, and Second Aorist, has an intransitive signification, "to stand ;" in the other tenses, a transitive one, "to place." The Passive has throughout, the meaning, "to be placed," and the Middle, "to place one's self."

6. Verbs in *μι*, even in the Present and Imperfect, are frequently declined like Contract Verbs from which they are derived.

FIRST CONJUGATION OF VERBS IN μι.

ACTIVE VOICE.

	Indicative.	Imperative.	Optative.	Subjunctive.	Infinit.	Particip.
Pres.	S. ἴσῃ-ημι-ης-ησι -αἶτον-αἶτον -αἶμεν-αἶτε-αἶσι	ἴσῃ-αθι-άτω -αἶτον-αἶτων -αἶτε-αἶτωσαν	ἴσῃ-αἶην-αἶης-αἶη -αἶητον-αἶήην -αἶημεν-αἶήτε-αἶησαν(αἶεν)	ἴσῃ-ῶ-ῆς-ῆ -ῆητον-ῆητον -ῶμεν-ῆτε-ῶσι	ἴσῃ-άσαι	ἴσῃ-άς
Imper.	S. ἴσῃ-ην-ης-η -αἶτον-αἶην -αἶμεν-αἶτε-αἶσαν	wanting.				
2d Ao.	S. ἴσῃ-ην-ης-η -ῆητον-ῆην -ῆμεν-ῆτε-ῆσαν(αν)	ἴσῃ-θι-ῆτω -ῆητον-ῆτων -ῆτε-ῆτωσαν	ἴσῃ-αἶην-αἶης-αἶη -αἶητον-αἶήην -αἶημεν-αἶήτε-αἶησαν(αἶεν)	ἴσῃ-ῶ-ῆς-ῆ -ῆητον-ῆητον -ῶμεν-ῆτε-ῶσι	ἴσῃ-ῆσαι	ἴσῃ-άς

PASSIVE VOICE.

Pres.	S. ἴσῃ-αμαι-ασαί-αται -άμεθον-ασθον-ασθον -άμεθα-ασθε-ανται	ἴσῃ-ασο(ω)-άσθω -ασθον-άσθων -ασθε-άσθωσαν	ἴσῃ-αίμην-αἴω-αἴτω -αἴμεθον-αἴσθον-αἴσθην -αἴμεθα-αἴσθε-αἴντο	ἴσῃ-ῶμαι-ῆ-ῆται -ῶμεθον-ῆσθον-ῆσθον -ῶμεθα-ῆσθε-ῶνται	ἴσῃ-ασθαι	ἴσῃ-άμενος
Imper.	S. ἴσῃ-άμην-ασο-ατο -άμεθον-ασθον-άσθην -άμεθα-ασθε-αντο					
Present and Imperfect like the Passive. MIDDLE VOICE.						
2d Ao.	S. ἴσῃ-άμην-ασο-ατο -άμεθον-ασθον-άσθην -άμεθα-ασθε-αντο	ἴσῃ-άσο(ω)-άσθω -άσθον-άσθων -άσθε-άσθωσαν	ἴσῃ-αίμην-αἴω-αἴτω -αἴμεθον-αἴσθον-αἴσθην -αἴμεθα-αἴσθε-αἴντο	ἴσῃ-ῶμαι-ῆ-ῆται -ῶμεθον-ῆσθον-ῆσθον -ῶμεθα-ῆσθε-ῶνται	ἴσῃ-άσθαι	ἴσῃ-άμενος

SECOND CONJUGATION OF VERBS IN μι.
ACTIVE VOICE.

	Indic.	Imper.	Optat.	Subj.	Inf.	Part.
Pres.	S. τιδ-ημι —ης —ησι D. —ετον —ετον P. —εμεν —ετ —εσι	τιδ-ετι (ετι) —ετω —ετον —ετων —ετε —ετωσαν	τιδ-εην —εης —ειη —ειητον —ειητην —εημεν —εητε —ειησαν	—ῃ —ῃτον —ῃτον —ῶμεν —ῃτε —ῶσι	τιδ-έναι	τιδ-είς
Imp.	S. ετιδ-ην —ης —η D. —εμεν —ετον —εσαν P. —εμεν —ετ —εσι	wanting.				
2d Ao.	S. ειδ-ην —ης —η D. —ετον —ετον P. —εμεν —ετε —εσαν	ειδ (ειδ) —ειτω —ειτον —ειτων —ειδωσαν —ειδωτε —ειδωσαν	ειδην, —ειης —ειη —ειητον —ειητην —ειημεν —ειητε —ειησαν	ειδ, εις, ειη ειητον, ειητον ειημεν, ειητε, ειησι	ειδέναι	ειδής

PASSIVE VOICE.

Pres.	S. τιδ-εμαι —εσαι —εσαι D. —εμεθον —εθον —εθον P. —εμεθα —εθε —ετα	τιδ-εσο (ε) —εσθω —εσθον —εσθων —εσθε —εσθωσαν	τιδ-εμην —ειο —ειη —ειμεθον —εισθον —εισθον —ειμεθα —εισθε —ειστο	—ῃ —ῃμεθον —ῃσθον —ῃσθον —ῶμεθα —ῃσθε —ῶνται	τιδ-εσθαι	τιδ-έμενος
Imp.	S. ετιδ-εμην —εδο —ετο D. —εμεθον —εσθον —εσθον P. —εμεθα —εσθε —εντο					
2d Ao.	S. ειδ-εμην —εδο —ετο D. —εμεθον —εσθον —εσθον P. —εμεθα —εσθε —εντο	ειδ (ειδ) —εισθω —εισθον —εισθων —εισθε —εισθωσαν	ειεμην —ειεο —ειεο —ειεμεθον —ειεσθον —ειεσθον —ειεμεθα —ειεσθε —ειεστο	ειη, ειηται ειημεθον, ειησθον, ειησθον ειημεθα, ειησθε, ειηνται	ειεσθαι	ειεμενος

Present and Imperfect like the Passive. MIDDLE.

2d Ao.	S. ειδ-εμην —εδο —ετο D. —εμεθον —εσθον —εσθον P. —εμεθα —εσθε —εντο	ειδ (ειδ) —εισθω —εισθον —εισθων —εισθε —εισθωσαν	ειεμην —ειεο —ειεο —ειεμεθον —ειεσθον —ειεσθον —ειεμεθα —ειεσθε —ειεστο	ειη, ειηται ειημεθον, ειησθον, ειησθον ειημεθα, ειησθε, ειηνται	ειεσθαι	ειεμενος
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ACTIVE VOICE.

	Indic.	Imper.	Infin.	Part.
Pr.	S. ζεύγν-υμι-υς-υσι D. -υτον-υιον P. -υμεν-υτε-υσι	ζεύγν-υθι-ύτω -υιον-ύϊων -υτε-ύτωσαν	ζευγνύναι	ζευγνύς
Im.	S. ἐζεύγν-υν-υς-υ	D. ἐζεύγν-υτον-ύτην	P. ἐζεύγν-υμεν-υτε-υσαν	

PASSIVE VOICE.

Pr.	S. ζεύγν-υμαι-υσαι-υιαι D. -ύμεθον-υσθιον-υσθιον P. -ύμεθα-υσθις-υνται	ζεύγν-υσο-ύσθω -υσθιον-ύσθων -υσθις-ύσθωσαν	ζεύγνυσθαι	ζευγνύμενος
Im.	S. ἐζεύγν-ύμην-υσο-υτο	D. ύμεθον-υσθιον-ύσθην	P. ύμεθα-υσθις-υντο	

IRREGULAR VERBS IN μι, FROM 'ΕΩ, 'ΕΩ, 'ΙΩ.

'Ιημι, *I send*, from 'ΕΩ.

Indicative.

Active.

Sing.	Dual.	Plural.
Pres. ἰημι, ἰης, ἰησι,	ἰεῖον, ἰεῖον,	ἰεμεν, ἰετε, ἰᾶσι, ἰεῖσι.
Imp. ἰην, ἰης, ἰη,	ἰεῖον, ἰεῖην.	ἰεμεν, ἰετε, ἰεσαν.
2d Ao. ἦν, ἦς, ἦ,	εἶον, εἶην.	εἰμεν, εἶτε, εἶσαν.
1st F. ἦσω, 1st Ao. ἦχα,	Perf. εἶχα,	Pluper. εἶκον.

Imperative.

Pres. ἰεθι, (ἰει,) ἰέτω,	ἰεῖον, ἰεῖων,	ἰεῖτε, ἰεῶσαν.
2d Ao. εἶς, εἶτω,	εἶον, εἶων,	εἶτε, εἶωσαν.

Optative.

Pres. ἰεῖ-ην -ης -η	-ηῖον -ῆην	-ημεν -ητε -ησαν.
2d Ao. εἰ-ην -ης -η	-ηῖον -ῆην	-ημεν -ητε -ησαν.

Subjunctive.

Pres. ἰῶ, ἰῶς, ἰῶ,	ἰῶον, ἰῶον,	ἰῶμεν, ἰῶτε, ἰῶσι.
2d Ao. ᾶ, ᾶς, ᾶ,	ᾶον, ᾶον,	ᾶμεν, ᾶτε, ᾶσι.
Infin. Pres. ἰέναι.	2d Ao. εἶναι.	Part. P. ἰεῖς, 2A. εἶς.

PASSIVE AND MIDDLE.

Indicative.

Pres. ἴε-μαι -σαι -ται	-μενιον -σνιον -σνιον	-μενιαι -σνιαι -νιαι.
Perf. εἶ-μαι -σαι -ται	-μενιον -σνιον -σνιον	-μενιαι -σνιαι -νιαι.
1 Aor. (M.) ἦκά-μην, ἦκω,	-μενιον -σνιον -σνιην	-μενιαι -σνιαι -νιο.
[ἦκατο.		
1 Aor. P. εἰσιν or εἰσιν.	2d Aor. (M.) ἔμην	Part. ἔμενος.
	[or εἰμην.	

Imperative.

2 Aor. ἔσο or ἔο, (ἔ) ἔσθω, | ἔσθον, ἔσθων, | ἔσθι, ἔσθισαν.

Subj. 2d Aor. ὦμαι, ἦ ἦται, &c. Inf. 2d Aor. ἔσθαι.

Ἦμαι, *I sit*, (*I place myself*), from ἔω.

The radical word 'Εω, in the sense of, "to place," occurs in only a few Tenses; as, 1st Aor. εἶσα; Part. εἰσας; in the Fut. Middle, εἰσόμεαι; 1st Aor. εἰσάμην.

Ἦμαι, which was originally the Perfect Passive from ἔω, has gained the force of the Present, ἦμαι, *I sit*.

Pres. ἦ-μαι -σαι -ται	-μενιον -σνιον -σνιον	-μενιαι -σνιαι -νιαι.
Imp. ἦ-μην -σο -το	-μενιον -σνιον -σνιην	-μενιαι -σνιαι -ντο.
Imper. Pres. ἦσο, ἦσθω,	ἦσθον, ἦσθων,	-ἦσθι, ἦσθισαν.
Inf. Pres. ἦσθαι.		Part. Pres. ἦμενος.

Compounds; as, κάθημαι, καθήσθαι, &c. There is a difference between this Verb and καθέζομαι; κάθιστον from the latter, denotes, *seat thyself*; καθήσο, from κάθημαι, denotes, *remain seated*. Matthiæ. 1.328.

Εἰμί, *I am*, from 'ΕΩ

Indicative.

P. εἰμί, εἷς or εἴ, εἷςτι,	ἑστόν, ἑστον,	ἑσμέν, ἑστέ, εἰσίν, εἰσί.
I. ἦν, ἦς, (ἦσθαι) ἦ or ἦν,	ἦτον, ἦτην,	ἦμεν, ἦτε, (ἦσθε, ἦσαν.
F. ἔσ-ομαι -η or -ει -εται	-όμεθον -εσθον -εσθον	-όμεναι -εσθαι -ονται.

Imperative.

Pres. ἦσθι or ἔσο, ἔσθω, | ἔσθον, ἔσθων, | ἔσθι, ἔσθισαν or ἔσθων.

Optative.

Pres. εἶην, εἶης, εἶη,	εἶηλον, εἶηλιν,	εἶημεν, εἶητε, εἶησαν, (εἶεν.)
Fut. εἶσοί-μεν -ε -το	-μεσιον -σιον -σιην	-μεσια -σιε -σιτο.

Subjunctive.

Pres. ᾤ, ᾤς, ᾤ,	ᾤλον, ᾤλιν,	ᾤμεν, ᾤτε, ᾤσι.
Inf. Pres. εἶναι.	Fut. εἴσσειναι.	Part. Pres. ᾔων. Fut. εἴσομενος.

Some Grammarians add ᾔμεην, Imperf. Middle.

Εἶμι, I go, from ἵν.

Indicative.

Pres. εἶμι, εἶς, (εἶ) εἶσι.	ἵλον, ἵλιν,	ἵμεν, ἵτε, ἴασι.
Imper. ᾔεν.	ᾔεις, ᾔει,	ᾔομεν, ᾔοιτε, ᾔοισαν,
ᾔια, ᾔα,	ᾔειν, ᾔειλον, ᾔειλιν,	ᾔομεν, ᾔοιτε, ᾔοισαν.

Imperative.

Pres. ἵθι, (εἶ) ἵτω,	ἵλον, ἵλιν,	ἵτε, ἵωσαν, ἵοντων.
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Optative.

Pres. ἵομι, ἵως, ἵοι,	ἵοιλον, ἵοιλιν,	ἵοιμεν, ἵοιτε, ἵοισιν.
Subj. Pres. ἵω, ἵης, ἵη,	ἵηλον, ἵηλιν,	ἵωμεν, ἵητε, ἵωσι.
Inf. Pres. ἵέναι.	Part. Pres. ἵών.	

MIDDLE VOICE.

Indicative.

Pres. ἴε-μαι -σαι -ται	-μεσιν -σιν -σιν	-μεσια -σιε -σιαι.
Im. ἴε-μεν -σιν -το	-μεσιν -σιν -σιν	-μεσια -σιε -σιο.

The Present Tense, Εἶμι, is used for the Future, *I will go*. This Verb, in the Middle Voice, signifies, *to hasten*.

Φημί, I say, from Φάω.

Indicative.

Pres. φημί, φής, φησί	φατίν, φατίν,	φαμέν, φατέ, φασί.
Imp. ἔφ-ην -ης (-ησια)-η	-ατον, -άτην	-αμεν -ατε -ασαν.
Imperat. Pres. φάσι, φάτω,	φάτον, φάτων,	φάτε, φάτωσαν.
Subj. Pres. φῶ, φῆς, φῆ,	φῆτον, φῆτον,	φῶμεν, φῆτε, φῶσι.
Inf. Pres. φάναι. 2A. Mid. φάσθαι.	Part. Pres. φάς.	M. φάμενος.
F. Fut. φήσω. 1 Aor. ἔφησα.	Opt. P. φαίην.	2d Aor. (M.) ἐφάμην.

The *Infinitive* φάναι, is used in the sense of past time; ἦν, ἦς, ἦ, are often used for ἔφ-ην, ἔφ-ης, ἔφ-η; as, ἦν δ' ἐγώ, *said I*; ἦ δ' ὅς, *said he*. ἡμί is used for φημί, and πέφαπται, πέφασται, πεφάσθω, occur in the Perfect Passive.

Κεῖμαι, *I lie down*, from κέω.

Pres. κεῖ-μαι -σαι -ται	Pl. κείνται.	1st Fut. κείσ-ομαι -η -εσθαι.
Imp. ἐκεῖ-μην -σο -το	-μεθον -σθον -σθην	-μεθα -σθε -ντο.
Imper. Pres. κεῖ-σο-σθω	-σθον -σθων	-σθε -σθωσαν.
Opt. Pres. κεί-μην-ο-το.	Subj. Pres. κέ-ωμαι -η -ηται.	
Inf. κείσθαι.	Part. Pres. κείμενος.	
Compounds; κατάκειμαι; κατακείσθαι, &c.		

Ἐννυμι, *I dress myself*, from ἔω.

This Verb is a derivative from ἔω, *I put on*, and in its simple form is used in poetry only, and in the following tenses. Fut. ἔσω, ἔσσω; 1st Aor. ἔσσα; Mid. ἑσάμην; *Inf.* ἑσαι; Perf. Pas. εἶμαι and ἔσμαι. The compound ἀμφιέννυμι, occurs in prose writers; Fut. ἀμφιέσσομαι; Attic, ἀμφιῶ, (from ἀμφιέσω;) 1st Aor. ἡμφίεσα; Perf. Pass. ἡμφίεσμαι, or ἡμφιέσμαι.

Οἶδα, *I know*, from εἶδω, *I know*.

Indicative.

Perf. } S. οἶδα, οἶσθα, οἶδε. D. ἴστων, ἴστων. P. ἴσμεν. [Ion. ἴδ-
Pres. } μεν,] ἴστε, ἴσασι.

Plup. } S. ἥδην, ἥδεις, ἥδειςθα, ἥδει.
Imp. } P. ἥδμεν, or ἥσμεν, ἥδειτε,
[or ἥστε, ἥδεσαν, or ἥσαν.

Imper. Perf. & Pres. S. ἴσθι, ἴστω. D. ἴστων, ἴστων. P. ἴστε,
[ἴστωσαν.

Fut. εἴσσομαι or εἰδήσω. Opt. Perf. & Pres. εἰδείην.

Subj. Pres. & P. εἰδῶ. Inf. Pres. & P. εἰδέναι. Part. εἰδώς.

DEFECTIVE OR ANOMALOUS VERBS.

A great number of verbs in Greek are used only in a part of the Tenses. The Tenses which are wanting are sup-

plied either from similar verbs derived from the *same root* ; or from others of the same signification, though entirely different in form.* The cause of these different forms, is to be found chiefly in the strict regard to Euphony, which so much controlled the Greek language. The following are among the changes adopted to secure this object.

I. The radical syllable was lengthened by inserting a consonant, or lengthening the vowel ; as, τέμνω for τέμω ; ἔσπομαι for ἔπομαι ; καίω for κάω ; λήβω for λάβω, &c.

II. The termination was lengthened ; as,

1. Into αω, εω, οω, υω, εινω ; as, μυκάω from μύκω ; τυπτεύω from τύπτω, &c.

2. Into σχω, ανω, αζω, εζω, υζω ; as, φάσχω from φάω ; γινώσκω from γνῶω ; λαμβάνω from λάμβω, from λήβω ; διωκάζω from διώκω, &c.

III. A reduplication was used ; as, γιγνώσκω, βιβρώσκω, εἰσήμει, from γνῶω, βρώω, θέω.

IV. Sometimes new forms of the Present were derived from other Tenses ; as, δεδοίχω from δέδοικα from δείδω.

The verbs thus formed were rarely used except in the Present and Imperfect Tenses. Where other Tenses were supplied, they are given in the following list, with the roots from which they are derived. Those verbs which borrow no Tenses from other verbs, are not given.

A.

	Used in Pres. & Im.	Obsolete Roots.	Tenses from Obs. Roots.
To admire, break,	Ἀγαμαι, Ἀγνῶω, Ἀγνομι,	ἀγάω, ἄγω,	ἀγάσσομαι, ἡγασάμην, ἡγασμαι, ἡγάσθην. ἄζω, ἤξα, ἤχα, ἤγον. ἔαξα, ἔαχα, ἔαλον, ἔαγεν, ἔαγα.
To lead,	Ἄγω, ἄζω, ἤχα,	ἀγάγω,	ἡγαγον, ἡγαγόμην.
please,	Ἄδω, Ἀνδάνω,	ἀδέω,	ἀδήσω, ἡδήκα, ἡδον and ἔαδον, ἔαδα.

* The same was the case with some Latin Verbs, as *fero*, which borrowed its Perfect and Supine from obsolete verbs.

	Used in Pres. & Im.	Obsolete Roots.	Tenses from Obs. Roots.
<i>take</i> ,	Αἰρέω; αἰρήσω, ἤρηκα,	ἔλω,	εἶλον, εἰλόμην, ἔλω, ἐλοῦμαι, εἰλάμην.
<i>perceive</i> ,	Αἰσθάνομαι,	αἰσθέω,	αἰσθήσομαι, ἤσθημαι, ἡσδόμην.
<i>increase</i> ,	Ἀλδαίνω, Ἀλδήσκω,	ἀλδεώ,	ἀλδήσω, ἤλδηκα.
<i>ward off</i> ,	Ἀλέξω,	ἄλέκω, ἀλεξέω,	ἀλεξάμην. ἀλεξήσω.
<i>shun</i> ,	Ἀλέομαι,	ἀλεεύω,	ἤλευσα, ἤλευάμην and ἡλεάμην, by Syncope.
<i>roll</i> ,	Ἀλινδέω,	ἀλίω	ἀλίσω, ἤλικα.
<i>take</i> ,	Ἀλίσκω,	ἀλόω,	ἀλώ-σω, σομαι, ἤλωσα, ἤλωκα & ἐάλωκα, ἤλωμαι, ἤλων & ἐάλων.
<i>find out</i> ,	Ἀλφαίνω,	ἀλφείω,	ἀλφήσω.
<i>sin</i> ,	Ἀμαρτάνω,	ἀμαρτέω,	ἄμαρτή-σω, σομαι, ἡμάρτη-σα, κα, μαι, ἡμαρτον, Poet. ἡμεροτον.
<i>excite</i> ,	Ἀνώγω, ἀνώξω, ἤνωγα & ἄνωγα,	ἀνωγέω, ἀνώγημι,	Imp. ἠνώγουν, ἀνωγήσω. Imper. ἀνώγηθι, ἀνωχθι.
<i>be hated</i> ,	Ἀπεχθάνομαι,	ἀπεχθέω,	ἀπεχθήσομαι, ἀπήχθημαι, ἀπη- χθόμην
<i>please</i> ,	Ἀρέσκω, ἄρω,	ἀρέω	ἀρέ-σω, σομαι, ἤρεσα, ἡρεσάμην, ἤρεσμαι, ἡρέσθην.
<i>increase</i> ,	Αὔξανω, Αὔξω, Ἀέξω,	αὐξέω,	αὐξή-σω, σομαι, ἡύξη-σα, μαι, ἡύξήθην.*
<i>be dis- pleased</i>	Ἀχθομαι,	ἀχθέω,	ἀχθέσομαι, ἡχθέσθην, ἀχθεσθήσο- μαι.

B.

<i>go</i> ,	Βαίνω,	Βάω,	βήσομαι, ἔβησα, ἐβησάμην, βέ- βη-κα, μαι, βέβησα, 2d Fut. βέ- ομαι.
		βιβάω,	Part. Pres. βιβῶν.
		βίβημι,	2d A. ἔβην, Subj. βείω, Part. Pr. βιβᾶς.

* The Passive and the Future Middle, have the sense of "increase" as a neuter verb.

	Used in Pres. & Im.	Obsolete Roots.	Tenses from Obs. Roots.
To cast,	Βάλλω, βαλῶ, ἐξαλον,	{ βλήω, βαλλέω, βλήμι, βολέω,	βλήσω, βέβλη-χα, μαι, ἐβλήθην, βληθήσομαι. βαλλήσω. ἐβλην, 2d A. Opt. M. 2d Pers. βλεῖο. βέβηκα.
live,	Βιώσκω,	{ βιώω, βίωμι,	βιώσμαι, ἐβίωσα, ἐβιωσάμην, with an active meaning,† βε- βίω-χα, μαι, ἔβιον, ἐβίων.
bud,	Βλαστάνω,	βλασέω,	βλαστήσω, βεβλάστηκα, ἐβλασον.
feed,	Βίσκω,	{ βοσκέω, βόω,	βοσκή-σω. σομαι, βεβόσκηκα. βώσω, βέβωκα.
will,	Βούλομαι,	βουλέω,	βουλήσομαι, βεβούλημαι, ἐβου- λήθην.
eat,	Βρώσκω, Βεβρώσκω,	{ βρώω, βρώμι, βεβρώθω,	βρώσω, βέβρωκα. ἔβρων. βεβρώθοιμι.

Γ.

marry,	Γάμω, ἐγημα, ἐγημάμην,	{ γαμέω, γεγάμη-χα, μαι, ἐγαμήθην.	γαμήσω, γαμέσομαι, ἐγάμησα,
grow old,	Γηράσκω,	{ γηράω, γήρημι, γενέω,	γηράσομαι. ἐγήρασα, γεγήρακα. Pr. Inf. γηράναι, Part. γηράς. γενήσομαι, ἐγενήσάμην, γεγενή- μαι, ἐγενήθην, ἐγενόμην, γέγονα.
become,	Γίγνομαι,	{ γείνω,	γείνομαι, ἐγεινάμην, to beget.
be,	Γίνομαι,†	γάω,	γάα.
be born,		{ γνῶω, γνώμι,	γνώ-σω. σομαι, ἔγνω-χα, σμαι, ἐγνώσθην, γνωσθήσομαι. ἔγνω.
know,	Γιγνώσκω,† Γινώσκω,		

Δ.

To learn,	Δαίω,†	{ δαέω, δαή-σω, σομαι, δεδάηκα & δέδαα, δεδάημαι, ἐδάην. δέδηκα, (2d Aor. M. Subj. δάηται, to burn.)
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† Vide Od. 9 48.

† The ancient form was γίγνομαι and γιγνώσκω; which was softened into γίνομαι and γινώσκω.

† This verb is from δάω which had a twofold signification, to learn or teach, and to burn.

	Used in Pres. & Im.	Obsolete Roots.	Tenses from Obs. Roots.
<i>divide,</i>	Δαίω,	δάζω,	δά-σω, σομαι, ἔδασα, ἐδασάμην, δέδα-χα, σμαι.
<i>bite,</i>	Δάκνω,	δήκω,	δή-ξω, ξομαι, ἔδηξα, δέδη-χα, γμαι, ἐδήχθην, ἔδακον.
<i>sleep,</i>	Δαρθάνω,	δартέω,	δартήσομαι. δεδάρθηκα, ἐδάρθην, ἔδαρθον and ἔδαρθον.
<i>Fear,</i>	Δεῖδω, δεῖσω, δέδοικα,	δεῖδιμι, δίω,	Imper. δεῖδιθι and δεῖδιδι. ἔδιον, δέδια.
<i>ask,</i>	Δέομαι,	δέεω,	δέησομαι, δεδέημαι, ἐδέηθην, δεη-θήσομαι.
<i>teach,</i>	Διδάσκω, διδάξω, δεδίδαχα.	διδασκέω, διδασκήσω.	
<i>fly,</i>	Διδράσκω, διδράξω,	δράω, δρήμι,	δρά-σω, σομαι, ἔδρασα, δέδραχα. ἔδρην and ἔδραν.
<i>think,</i>	Δοκέω, Poet. δοκήσω, δεδόκηχα,	δόκω, δοάω,	δόξω, ἔδοξα, δέδο-κα, γμαι and κημαι. δοάσομαι, ἐδοασάμην, Syn. ἐδοά-μην.
<i>be able,</i>	Δύναμαι,	δυνάω, δυνάξω,	δυνήσομαι, ἐδυνησάμην, δεδυνήμαι, ἐδυνήθην ἐδυνάσκη.
<i>enter,*</i>	Δύνω,	δύω, δῦμι,	δύ-σω, σομαι, δέδυ-κα, σμαι. ἔδυν, to put on.

E.

<i>excite,</i>	Ἐγείρω,	ἔγρω,	ἡγρόμην, ἔγρήγορα.
<i>eat,</i>	ἔδω, ἔσω, ἤκα,	ἔδέω, ἔδόω,	ἔδηκα, ἐδέσθην, ἔδηδα. ἔδοκα & ἐδήδοκα, ἐδήδομαι.
<i>seat one's self.</i>	ἕζομαι,	ἕδω,	ἕδμαι, so καθέδμαι.
<i>see, or know,</i>	Εἶδω, εἴσω, εἶδον, ἴδον, οἶδα,†	εἰδέω, εἶδημι,	εἰδήσω, εἶδη-σα, χα, Plup. ἤδεν. Pr. Opt. εἰδείην, Inf. εἰδέναι.

* In the Middle, "to enter one's self," and hence "to sink," when entering water; "to dress," in reference to clothes,

† Οἶδα has the force of the Present, as in Latin novi.

	Used in Pres. & Im.	Obsolete Roots.	Tenses from Obs. Roots.
<i>ask</i> ,	Εἶρω, ἐρώ, ἐρομαι,	{ εἶρέω, ἐρέω,	εἰρήσομαι. ἐρήσομαι, εἶρη-κα, μαι, εἰρέθην.
<i>drive</i> ,	Ἑλαύνω,*	ἐλάω,	ἐλάσω,† ἤλασα, ἤλασάμην, ἤλα- κα & ἤλήλακα, ἐλήλακα, ἤλα- μαι, ἤλήλαμαι & ἤλασμαι, ἤλά- θην & ἤλάσθην.
<i>perish</i> ,	Ἐξέω,	ἐξέρεω,	ἐξέρήσω, ἡξέρησα.
<i>make</i>	Ἑρυσταίνω,	{ ἐρυστάειω, ἐρύσσω,	ἐρυστήσω.
<i>red</i> ,			
<i>come</i> ,	Ἐρχομαι,	ἐλεύσσω,	ἐλεύσομαι, ἤλευσα, ἤλαθον, Syn. ἤλθον, Perf. M. ἤλυθα & ἐλή- λυθα.
<i>eat</i> ,	Ἔσθω, Ἔσθιω,	{ ἔδω,	Fut. ἔδομαι, ἐδήδοκα, ἔδηδα, ἐδή- δεσμαι, ἡδέσθην, 2d Ao. ἔφαγον, from φάγω.
<i>sleep</i> ,	Εὔδω,	εὐδέω,	εὐδήσω.
<i>find</i> ,	Εὕρισκω,	εὕρέω,	εὕρήσω, εὕρησάμην, εὔρη-κα, μαι, εὕρεθην, εὕρεσθίσομαι, εὔρον, εὐρό- μην.
<i>have</i> ,	Ἔχω, ἔξω,	{ σχέω, σχῆμι,	σχῆ-σω, σομαι, ἔσχη-κα, μαι, ἐσ- χέθην, σχεθήσομαι, ἔσχον,† ἐσ- χόμην.
<i>cook</i> ,	Ἐψω.	ἐψέω,	2d A. Imper. σκέε. ἐψήσω, ἐψήσομαι.

Z.

<i>live</i> ,	Ζάω, ζήσω,	{ ζῆμι,	ἔζην or ἔζων, ζῆθι & ζῆ.
<i>gird</i> ,	Ζωννύω, Ζώννυμι,	{ ζώω,	ζώσω, ἔζωσα, ἔζωσάμην, ἔζω-κα, σμαι, ἔζωσθην.

Θ.

be willing, Θέλω, θέλω, θελήσω, ἐθέλησα, τεθέληκα.

* The origin of this Verb is, ἔλω. Hence three forms are derived : the Boeotic, ἐλάω ; the Æolic, ἐλαύω ; and the Doric, ἐλαύνω.

† In this Tense σ is frequently dropped, and the Contract form is adopted : thus ἐλῶ, ἐλάς, ἐλά. Ἐλσαι comes from ἐλλω.

‡ From the Aorist σχαῖν a new Present ἴσχω, is formed denoting to seize, to hold, &c.

	Used in Pres. & Im.	Obsolete Roots.	Tenses from Obs. Roots.
<i>sharpen,</i>	Θηγάνω,	θῆγω,	θήξω, ἔθηξα, ἔθηξάμην, τέθηχα, γμαι.
<i>touch,</i>	Θιγγάνω,	θίγω, θινάω,	θίξω, -ξομαι, ἔθιγον. τέθνηκα, τέθναα, τέθνευκα & τέθνευια, τεθνεύς, (ῶσα, gen. ῶτος.)
<i>die,</i>	Θνήσκω, θνήζω,	θνήνω, τεθνήκω, τέθνημι,	ἔθανον, 2 F. M. θανοῦμαι. Pr. Imper. τέθναδι, Opt. τεθναίην. Inf. τεθνάναι, Part. τεθνάς, 2 A. ἔθνην.
<i>leap,</i>	Θορνύω, Θόρνυμι, Θρώσχω,	θορέω,	θορήσω, ἔθορον, θοροῦμαι.

I.

<i>place,</i>	Ἰδρύνω,	ιδρύω,	ιδρύσω, ἰδρυσά, ἰδρυσάμην, ἰδρυκά, μαι, ἰδρύσθην & ἰδρύνσθην.
<i>cause to sit,</i>	Ἰζάνω,	ἰζάω, ἰζώ,	ἰζήσω, ἰζήσα. ἴσω, ἴσα.
<i>direct,</i>	Ἰθύνω,	ἰθύω,	ἰθύσω, ἰθυσά.
<i>come,</i>	Ἰκνέομαι,	ἰκώ, ἰξώ,	ἰξομαι, ἰξάμην, ἰγμαι, ἰκόμην. ἴξον.
<i>appease,</i>	Ἰλάσκομαι, ἰλάζομαι,	ἰλάω, ἰλημι,	ἰλάσομαι, ἰλασάμην, ἰληκα, ἰλάσθην, ἰλασθήσομαι.
<i>fly,</i>	Ἰπτήμι, ἔπτην,	πτάω,	ἰλαδι, Pr. M. ἰλαμαι. πτήσω, πέπτηκα, πέπταμαι.

K.

<i>burn,</i>	Καίω, καύσω, κέκαυκα,	κήω,	ἔκηα & ἔκεια, ἐκήάμην & ἐκειάμην, ἔκαον, ἐκάην.
<i>mix,</i>	Κεραννύω, Κεράννυμι, Κίρνημι,	κεράω, κράω,	κεράσω, ἐκέρασα, ἐκερασάμην, κεκέρασμαι, ἐκεράσθην, κερασθήσομαι. κράσω, κέκρα-κα, μαι, ἐκράσθην, κρασθήσομαι.
<i>gain,</i>	Κερδαίνω, κερδανῶ, κεκέρδακα,	κερδέω,	κερδήσω, σομαι, ἐκέρδησα, κεκέρδηκα.

	Used in Pres. & Im.	Obsolete Roots.	Tenses from Obs. Roots.
<i>find,</i>	Κιχάνω, Κίχημι,	χιχέω,	χιχήσομαι, ἐκίχησα, ἐκίχησάμην, ἐκίχον.
<i>shout,</i>	Κλάζω, κλάγξω, κέκλαγχα,	κλήγω,	Perf. M. κέκληγα.
<i>weep,</i>	Κλαιώ, κλαίσω, κέκλαυκα,	κλαιέω,	κλαιήσω.
<i>hear,</i>	Κλώω,	κλῶμι	Imper. κλῦθι & κέκλυθι.
<i>satisfy,</i>	Κορενύω, Κορέννυμι,	κορέω,	κορέσω, ἐκόρεσα, ἐκορεσάμην, κε- κόρη-κα, μαι, ἐκορέσθην.
<i>hang,</i>	Κρεμαννύω, Κρεμάννυμι,	κρεμάω,	κρεμάσω, κρεμήσομαι, ἐκρέμασα, ἐκρεμασάμην, ἐκρεμάσθην.
<i>kill,</i>	Κτείνω, κτενῶ, ἐκταχα & ἐκτόνηκα,	κτῆμι,	ἐκτην, 2 A. M. ἐκτάμην, Inf. κτάσθαι, Part. κτάμενος.
<i>roll,</i>	Κυλίνδω,	κυλίω,	κυλίσω, ἐκύλισα, ἐκυλίσθην.
<i>fawn,</i>	Κυνέω, κυνήσω,	κυνιδέω,	κυνιδήσω.
		κῶω,	κῶσω, ἔκυσσα & ἔκυσσα.

Λ.

<i>obtain. by lot.</i>	Λαγχάνω,	λῆχω,	λῆ-ξω, ξομαι, εἴληχα (or λέλογ- χα,) γμαι, ὀλαχον.
<i>receive,</i>	Λαμβάνω,	λήβω,	λήψομαι, εἴληφα, εἴλημμαι, ἐλή- φθην & εἰλήφθην, ληψήσομαι, ὀλαβον, ὀλαβόμην.
		λαβέω,	λελάβηκα.
		λάμβω,	λάμψομαι, ἐλαμψάμην, λέλαμ- μαι, ὀλάμψθην.
<i>be con- cealed, or escape,</i>	Λανθάνω,	λήθω,	Imp. Ἐλθέον, λή-σω, σομαι, λέ- λησμαι & λέλασμαι, ἐλήσθην, ὀλαθον, ὀλαθόμην, λέληθα.

Μ.

<i>learn,</i>	Μανθάνω,	μαθῶ,	μαθήσομαι, ἐμαθισάμην, μεμά- θηκα, ἔμαθον.
<i>obtain,</i>	Μάρπτω,	μάττω,	ἔμαπτον, μαπίειν, μεμάπτοιεν.

	Used in Pres. & Im.	Obsolete Roots.	Tenses from Obs. Roots.
<i>fight,</i>	Μάχομαι,	μάχέω,	μαχήσομαι & μαχέσομαι, έμα- χεσάμην & έμαχησάμην, μεμά- χημαι, 2 F. μαχοῦμαι.
<i>about to be,</i>	Μέλλω,	μελλέω,	μελλήσω, έμέλλησα.
<i>care,</i>	Μέλω,*	μελέω,	μελήσω, έμελησάμην, μεμέλη- κα, μαι & μέμελημαι, έμελήθην, έμελον, μέμηλα.
<i>mingle,</i>	Μιγνύω, Μίγνυμι,	} μίγω,	μί-ξω, ξομαι, έμιξα, μέμι-χα, γμαί, μεμίξομαι, έμίχθην, 2 A. P. έμίγην, μιγήσομαι.
<i>remem- ber.</i>	Μιμνήσκω,		
		μνάω,	μνή-σω, σομαι, έμνησα, έμνησά- μην, μέμνημαι, μεμνήσομαι, έμ- νήσθην, μνησθήσομαι.
<i>To remain,</i>	Μίμνω,	μενέω,	μεμένηκα.
<i>wipe off,</i>	Μοργνύω, Μόργνυμι, 'Ομόρδνυμι,	} μόργω,	μόρξω, έμορξάμην.
<i>bellow,</i>	Μύκω, μέμυκα, έμυκον,		
		} μυκάω,	μυκήσω.

N.

<i>inhabit,</i>	Ναίω,	νάω,	νάσομαι, ένασα, ένασάμην, ένασ- θην.
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O.

<i>be pained.</i>	'Οδάζω,	όδαξέω,	όδαξήσω.
<i>smell,</i>	"Οζω, όσω,	} όζέω,	όζέσω & όζήσω, ώζεσα
Perf. M. ὤδα,†			
<i>swell,</i>	Οἰδαίνω, Οἰδάνω, Οἰδίσκω,	} οἰδέω,	οἰδήσω, ὤδη-σα, κα.
<i>think,</i>	Οἶομαι, Οἶμαι,		
<i>go,</i>	Οἶχομαι, 2 A. ὤχόμην,	} οἶέω,	οἶήσομαι, ὤημαι. ὤμην, ὤήθην.
		} οἰχέω,	οἰχήσομαι, ὠχη-κα, μαι.
		} οἰχώω,	ὠχωκα.

* This Verb is chiefly used as an Impersonal.

† 'Οδῶδα, has the sense of the Present.

	Used in Pres. & Im.	Obsolete Roots.	Tenses from Obs. Roots.
<i>slide,</i>	'Ολισθαίνω, 'Ολισθάνω,	ὀλισθῑέω,	ὠλισθη-σα, κα, ὠλισθον, ὠλισ- θην.
<i>destroy,</i>	'Ολλύω, 'Ολλυμι,	ὀλέω,	ὀλέσω, ὠλεσα, ὠλε-κα, μαι & ὀλώλεκα, ὠλέσθην, ὠλον, ὀλῶ, ὠλόμην, ὀλοῦμαι, ὠλα & ὀλωλα.
<i>swear,</i>	'Ομνύω, 'Ομνυμι,	ὀμόω,	ὀμόσω, ὠμοσα, ὠμοσάμην, ὠμο- κα & ὀμώμοκα, μαι, 2 F. M. ὀμοῦμαι.
<i>wipe off,</i>	'Ομόργνυμι,	ὀμόργω,	ὀμόρξω, ὠμορξάμην.
<i>assist,</i>	'Ονημι, 'Ονίνημι,	ὀνέω,	ὀνή-σω, σομαι, ὠνησα, ὠνησάμην & ὠνάμην, ὠνημαι, ὠνάσθην, 2 Ao. ὠνάμην.
<i>rise,</i>	'Ορνύω, 'Ορνυμι,	ὄρω,	ὄρσω, ὤρσα, ὤρμαι, ὄρωρα & ὠρορα, ὠρόμην.
<i>smell,</i>	'Οσφραίνομαι,	ὀσφρέω,	ὀσφρήσομαι, ὠσφρόμην.
<i>owe,</i>	'Οφείλω, 'Οφλω, 'Οφλισκάνω,	ὀφειλέω, ὀφλέω,	ὀφειλήσω, ὠφείληκα, ὠφειλον & ὠφελον. ὀφλήσω, ὠφληκα.

Π.

<i>suffer,</i>	Πάσχω,	{	πήδω, τείσσομαι, Baot. for πήσομαι, ῖτησα, ἑπαδον, τέπηδα.
		{	παδέω, παδέσω, ἐπάδησα, πεπόδηκα.
		{	πένδω, Perf. M. πέπονδα, πέποσδα & χα.
<i>pass,</i>	Περνάω, Πέρνημι, Πιπράσχω, Πρίαμαι,	{	περάω,* Syn. πράω, πράσω, πέπρα κα, μαι. πεπράσομαι, ἐπράδην, πρα- δήσομαι.
<i>boil,</i>	Πέσσω,	πέπτω,	πέψω, έπεψα, πέπεμμαι, επ- έψην.
<i>lay open,</i>	Πετανύω, Πετάννυμι,	{	πετάζω, πετάσω, ἐπέτασα, τεπέτακα & πέπτακα, τεπέτασμαι, τέπτασ- μαι & πέπταμαι, ἐπετάσθην.
<i>fasten,</i>	Πήγνύω, Πήγνυμι,	{	πήγω, πήξω, έπηξα, έπηξόμην, πέπη- χα, γμαι, ἐπήχθην, ἐπάγην, παγήσομαι, τέπηγα.

* Περσώ, to pass into another country : περνάω, to pass for the purpose of selling : πρίαμαι, in the Middle Voice, to buy a person or thing, brought from another country.

Used in Pres. & Im.		Obsolete Roots.	Tenses from Obs. Roots.
<i>drink,</i>	Πίω, Πῶμι,	{ πόω,	πώσω, πέπω-κα, μαι & πέπο-μαι, ἐπόδην.
		{ πίω,	Pres. M. πίομαι, πίσομαι, ἔπιον, 2 F. M. πιούμαι.
		{ πῖμι,	Imper. πῖθι.
<i>give to drink,</i>	Πιπίσκω,	πίω,	πίσω, ἔπισα.
<i>fill,</i>	Πίπλημι, Πίμπλημι, Πιμπλάνω,	{ πλάω,	πλήσω, ἔπλησα, ἐπλησάμην, πέπλησμαι, ἐπλήσθην, πέπληθα.
		{ πλῆμι,	Imp. Pas. ἐπλήμην.
		{ πτόω,	πέπτωκα.
<i>fall,</i>	Πίπτω,	{ πέτω,	ἔπεσα, ἐπεσάμην.
		{ πεσέω,	ἔπεσον, 2 F. M. πεσοῦμαι.
<i>sneeze,</i>	Πτάρνυμαι,	πταίρω,	ἔπταρων.
<i>inquire,</i>	Πυνθάνομαι,	πεύθω,	πέυσομαι, πέπυσμαι, ἐπυθόμην, πυθοῦμαι.

P.

<i>do,</i>	'Ρέζω, ῤέζω, ἔρρεξα,	{ ἔργω,	Att. ἔρδω, ἔρζω, ἔργμαι, εἶργ-μαι & εἶργμαι, Perf. Mid. ἔοργα.
<i>flow,</i>	'Ρέω,		
		ῤεύω,	ῤύήσω, ῤύήσομαι, ἔρρύηκα, ἔρ-ρύην.
<i>break,</i>	'Ρηγνύω, 'Ρήγνυμι,	{ ῤήσω,	ῤήξω, ἔρρηξα, ἔρρηξάμην, ἔρρηγα & ἔρρηγα, ἔρρηγην, ῤαγήσομαι.
<i>strength-</i>	'Ρωννύω,		
<i>en,</i>	'Ρώννυμι,	{ ῥόω,	ῥώσω, ἔρρω-σα, κα, μαι & σμαι, ἔρρώσθην, Im. ἔρρωσο, farewell.

Σ.

<i>quench,</i>	Σθεννύω, Σθέννυμι,	{ σθέω,	σθέσω, ἔσθεσα, ἔσθεκα & ἔσθη-κα, ἔσθεσμαι, ἐσθέσθην, σθεσ-θήσομαι.
		{ σθῆμι,	ἔσθην.
<i>scatter,</i>	Σκεδαννύω, Σκεδάννυμι,	{ σκεδάω,	σκεδάσω, ἐσκέδα-σα, σμαι, ἐσχε-δάσθην.
		{ σκλάω,	σκλησόμαι, 1 A. ἔσκηλα, ἔσκη-ληκα.
<i>dry up,</i>	Σκέλλω,	{ σκλῆμι,	Pr. Inf. σκλῆναι.
<i>offer li- bation,</i>	Σπένδω,	σπείω,	σπεί-σω, σομαι, ἔσπεισα, ἐσπει-σάμην, ἔσπειςμαι, ἐσπείσθην.

	Used in Pres. & Im.	Obsolete Roots.	Tenses from Obs. Roots.
<i>spread</i> ,	Σπορσενύω, Σπορέννυμι, Στέρνυμι, Στρωνύω, Στράννυμι,	σπορέω, στρώω,	σπορέσω, σπορώ, ἐσπόρεσα, ἐστο- ρεσάμην, ἐστορέσθην. στρώσω, ἔστρωσα, ἐστρωσάμην, ἔστρωμαι.
<i>have</i> ,	Σχέδω,	σχέω.	

T.

<i>bear</i> ,	Ταλάω, Τέτλημι,	τλάω, τλήμι,	τλήσομαι, τέτληκα. ἔτλην.
<i>extend</i> ,	Τανύω,	τάγω,	ἔταγον, τέταγα.
<i>cut</i> ,	Τέμνω,* τεμῶ, τετέμηκα,	τεμέω, τμήγω,	τεμήσω. τμήξω, ἐτμήξα, τέτμη-κα, μαι, ἐτμήθην, ἐτμαγον, ἐτμάγην, τμα- γήσομαι.
<i>bring forth</i> ,	Τίκτω,	τέκω, ἑτεκόμην,	τέξω, ξομαι, ἐτέχθην, ἔτεκον, τίτεκα.
<i>bore through</i> ,	Τιτράω, Τίτρημι,	τράω, τιτραίνω,	τρήσω, ἔτρησα, τέτρη-κα, μαι, ἐτρήθην. 1 A. ἐτίτρηνα.
<i>wound</i> ,	Τιτρώσκω,	τρώω,	τρώ-σω, σομαι, ἔτρωσα, τέτρω- μαι, ἐτρώθην, τρωθήσομαι.
<i>run</i> ,	Τρέχω, δρέξω,	δραμέω, δρέμω,	δεδράμη-κα, μαι. ἑδραμον, 2 F. M. δραμοῦμαι, δέδρομα.
<i>eat</i> ,	Τρώγω, ἔτραγον,	φάγω,	φάγομαι, 2 F. M. φαγοῦμαι, ἔφαγον.
<i>be</i> ,	Τυχάνω,	τυχέω, τεύχω,†	τυχήσω, ἐτύχησα, τετίχηκα. τε ξομῶι, τέτευχα, τίτευμαι, τετίξομαι, ἐτύχθην, ἔτυχον.

Υ.

promise, Υποσχέομαι, ὑποσχέω, ὑποσχέσομαι, ὑπέσχημαι, ὑπέσχ-
έθην, ὀμην.

Φ.

<i>say</i> ,	Φάσκω,	φάω, φημί,	φήσω, ἔφησα. ἔφην, ἐφάμην.
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* Τέμνω and τέμνω are both found; the former derived from τέμνω, the latter from τέμνω. Hence the 2d Aorist is either ἔτεκον or ἔταμον.

† This must be distinguished from the regular τεύχω, to prepare.

Used in Pres. & Im.	Obsolete Roots.	Tenses from Obs. Roots.
<i>bear</i> , Φέρω,	{ οἶω, ἐνέγκω, ἐνέκω, ἐνέχω, φορέω, φρήμι, φθιάω, φθίημι, φθίω,	{ οἶσω, οἶσομαι, οἶσθην, οἶσθήσομαι. 1 A. ἤνεγκα, ἤνεγκάμην, ἤνέχ- θην, ἤνεγκον, ἤνεγκόμην. 1 A. ἤνεικα, ἤνεικάμην, ἐνήνεγ- μαι, ἤνέχθην. Per. M. ἐνήνοχα. φορήσω, ἐφόρησα, πεφόρημαι, Syn. φρέω, φρήσω, &c. Imper. A. 2. φρέε. φθιάσω, φθιάσομαι, ἔφθια-σα, κα. ἔφθιην. φθιάσω, φθιάσομαι, ἔφθια-σα, ἔφθι-κα, μαι.
<i>anticipate</i> , Φθιάνω, <i>corrupt</i> , Φθίνω,	{	φῦμι, ἔφυν.
<i>produce</i> , Φύω,* φύσω, πέφυκα,	{	

X.

<i>rejoice</i> , Χαίρω, χαρῶ, κέχαρχα,	{ χαρέω, χαιρέω,	{ χαρήσω, χαρήσομαι, ἐχάρην. χαιρήσω, ἐχάιρησα, κεχάρη-κα, μαι, κεχαρήσομαι.
<i>obtain</i> , Χανδάνω,	{ χάζω,	ἔχαδον, κέχανδα.
<i>gape</i> , Χάσχω, Χασχάζω,	{ χείω, χαίνω,	{ χείσομαι. χανῶ, χανοῦμαι, ἔχανον, κέχανα & κέχηναι.
<i>colour</i> , Χρωννύω, Χρώννυμι,	{ χρώω,	χρώσω, κέχρω-μαι & σμαι.
<i>bury</i> , Χωννύω, Χώννυμι,	{ χόω,	χώσω, ἔχωσα, κέχωσμαι, ἐχώσ- θην, χωσθήσομαι.

Ω.

<i>drive</i> , Ὠθέω, ἐώθουν, ὠθήσω,	{ ὠθίω,	ὠσω, ὠσα, ὠσμαι, ὠσθην.
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* Φύω signifies to produce; Φῦμι, in the Middle sense, to suffer one's self to be produced, or to be born. The Perf. πέφυκα, as well as 2 Aor. ἔφυν, φῦναι, and φύς, have a passive signification.

ADVERBS.

I. Of Quality. These end

1. In -ως, formed from Adjectives and Participles by changing *ος* of the nominative or genitive into *ως* ; as, *ἡδέως*, *sweetly*, &c.

2. In -δην, from the Perfect of Verbs, dropping the reduplication ; as, *κρύβδην*, *secretly*, from *κέκρυπται* ; *βάδην*, *by steps*, &c.

3. In -αδην or -ινδην, from Nouns ; as, *λογάδην*, *with choice*, from *λόγ-ος* ; *πλετίνδην*, *according to wealth*, from *πλοῦτ-ος*.

4. In -ινδα. This denotes kinds of games ; as, *ὀστρακίνδα*, *a game with pieces of earthen ware*, (*ὀστραχον*.)

5. -ηδον, (more rarely -αδον,) corresponding to the Latin *-atim* ; as, *ἀγέληδον*, *in herds* ; *βοτρυδόν*, *in clusters*. These are formed chiefly from Nouns.

6. In -ει, -ι or -τι, from Verbs and Nouns ; as, *ὀνομαστί*, *by name*, *πανδημί*, *with all the people* ; i. e. *with all force*.

7. In -στι or -ιστι, denoting chiefly a peculiarity of nation ; as, *Ἑλληνιστί*, *like the Greeks*, &c.

8. In -ω, formed mostly from prepositions ; as, *ἄνω*, *εἰς*, &c. Some others have the same ending ; as, *ἄφνω*.

9. -ῃ or -α, originally datives of Nouns or Adjectives ; as, *κομιδῇ*, *with care* ; hence, *very much* ; *σπουδῇ*, *diligently*, *hardly* ; *ἰδίᾳ*, (*ἰδίῃ*), *separately*, &c.

10. So likewise the accusative ; as, *προῖκα*, *gratis*, from *προῖξ*, *a gift* ; *ἀρχῇ*, *at the beginning* ; hence, *abore all*.

11. Sometimes two words are united ; as, *ἐκ ποδῶν*, (*ἐκ τοῦ ποδός*), *out of the way* ; *ἐμ ποδῶν*, *in the way*.

Other adverbs of this class will be learnt by observation.

II. Adverbs of Place. These have a three-fold relation.

1. "Where?" These end in *ου*, *οι*, *δι*, and *σι* ; the last are added chiefly to names of cities ; as, *πανταχοῦ*, *every where* ; *ἀγροῦ*, *in the country* ; *Ἀθῆνῃσι*, *at Athens*. Thus, also, *θύρῃσι*, *out of doors*.

2. "Whence?" These end in *θεν*, and are used instead of the preposition *ἐκ* with the genitive ; as, *οὐρανόθεν*, *from heaven* ; *θεοῖθεν*, *from God*.

3. "Whither?" These end in *δε* or *σε*, and are added to the accusative ; as, *οἶκονδε*, *home* ; *Μαραθῶναδε*, *to Marathon*. After *σ* the two letters pass into *ζ* ; as, *Ἀθῆναζε*, *to Athens*, for *Ἀθῆναςδε*. Thus,

Ὀυρανόδι,
in heaven.

Θήβησι,
at Thebes.

Ὀυρανόθεν,
from heaven.

Θήβηθεν,
from Thebes.

Ὀυρανόνδε (or σε,)
to heaven.

Θήβαζε,
to Thebes.

Some adverbs have such an affinity, that, beginning with a vowel, they are INDEFINITES ; with ω, INTERROGATIVES ; with τ, REDDITIVES.

Indefinite.	Interrogative.	Redditive.
ἡ, ὅπῃ, { which way, by what means.	τῇ, { which way? by what means?	τῇδε, { this way, or by that
ὧ, { how far, for what rea- son.	πῶ, { how far? for what rea- son?	ταύτῃ, { means. so far, for that rea- son.
ὅτε, ὅποτε, { when. ἥνικα, {	πότε, { when? πῆνικα, {	τότε, { then. τήνικα, {
ὅθεν, ὁπόθεν, whence. ὅδι, where.	πόθεν, whence? πόδι, where?	τόθεν, thence. τόδι, there.
ὅσον, how much. οἷον, after what man- ner.	πόσον, how much? ποῖον, after what manner?	τόσον, so much. τοῖον, after that manner.
ὁσάκις, how often.	ποσάκις, how often?	τοσάκις, so often.

COMPARISON.

Adverbs derived from Adjectives in use, from the neuter *singular* of the comparative, and the neuter *plural* of the superlative of the Adjective, are commonly used in comparison ; as, σωφῶς, σωφώτερον, σωφώτατα. Adverbs in ω from prepositions, form their comparison in ω ; as. ἄνω, ἄνωτέρω, ἄνωτάτω. The same is the case with some others ; as, ἐγγύς, ἐγγυτέρω, ἐγγυτάτω ; but sometimes ἐγγύτερον, ἐγγιον, ἐγγίστα are found.



SYNTAX.

AGREEMENT.

I. APPPOSITION. Two Substantives, signifying the same thing agree in case ; as, Παῦλος ἀπόστολος, Paul an Apostle. Θεῷ κυρίῳ, to God, the Judge.

1. One of the substantives is sometimes understood ; as, Κυαξάρης ὁ τοῦ Ἀστυάγου, (sup. υἱός) Cyaxares, the son of Astyages.

2. The word ὡς, usually puts a Substantive which follows it, in the same case with the preceding Substantive ; as, λαβὼν Τισσαφέρνην, ὡς φίλον, taking Tissaphernes, as a friend.

3. An Infinitive, or part of a sentence may supply the place of one of the Substantives ; as, ἢ τις Ἀχαιῶν ῥίψει ἀπὸ πύργου, λυγρὸν ὄλεθρον, or some of the Greeks will throw you from the tower, a dreadful death.

4. Sometimes the latter Substantive is put in the Genitive ; as, πόλις Ἀθηνῶν, for πόλις Ἀθῆναι, the city of Athens.

5. This is always the case after Possessive Pronouns ; as, δαήρ αὐτ' ἐμὸς ἔσκε, κυνῶπιδος, he was my brother-in-law ; (of me) shameless. So likewise after Adjectives derived from proper names ; as, Ἀθηναῖος ὢν, πολέως τῆς μεγίστης, being an Athenian, (i. e. of Athens,) that great city.

II. An Adjective agrees with its Substantive in gender, number, and case ; as, τὸ ἅγιον Πνεῦμα, the Holy Spirit. Ἐν ἐκείναις ταῖς ἡμέραις, in those days.

This rule includes the Article, Pronouns, and Participles.

1. Substantives are often used *adjectively* ; as, Ἑλλὰς φωνή, the Greek language.*

2. Adjectives are often used *substantively* ; as, ὁ δίκαιος, the just. So likewise οὗτος, ἐκεῖνος, τίς, αὐτός, &c.

3. Adjectives and Demonstrative Pronouns, sometimes agree, not with a Substantive *expressed*, but with one implied and understood ; as, βρέφος φέροντα τόξον, a boy bearing a bow. τὸ θεῶν αὐτοῖς, the Gods themselves.

4. Adjectives at times agree with the nominative of the Verb. instead of the noun to which they properly refer ; as, μέσος δὲ καρδίας μετ' ἔδνε, he descended into the middle of my heart.

5. Instead of an Adjective, a noun with a preposition is often used ; as, ἡδονὴ μετὰ δόξης (i. e. ἐνδοξος,) exalted pleasure.

6. Adverbs are frequently used as Adjectives ; as, ἐν τοῖς τοσούτοις ἀνθρώποις, among the men at that time.

* This is very common in English ; as, gold-watch, sea-water. The only difference is, the words are connected by a hyphen in English, but not in Greek.

GENDER 1. The Adjective, as a predicate, (not as an epithet,) is often put in the *neuter singular*, (χρῆμα, being understood,) while the Substantive is masculine or feminine, or in the *plural*; as, οὐκ ἀγαθὸν πολυκοιρανίη, a plurality of rulers is not good; μεταβολαὶ λυπηρόν, changes are painful.

2. When the Adjective thus used is made the Nominative to an auxiliary verb, it is often put in the *plural*; as, ἀδύνατά ἐστι (for ἀδύνατον,) it is impossible.

3. The Demonstrative and Relative Pronouns also, are often put in the *neuter*, when they refer to their Substantives *generally* as a *thing*; and are sometimes put even in the *plural*, when the noun is singular.

4. Πρῶτος and πᾶς, in the *neuter plural* are frequently applied to persons; as, Λάμπων Ἀιγινητέων τὰ πρῶτα, Lampon, Prince of the Æginetans.

5. Οἶος and ὅσος, in the *neuter plural*, are often put with Substantives in the singular; as, γράφε χεῖλος οἷα Πεισοῦς, paint her lip like Persuasion.

6. In the *Dual*, a feminine Substantive has often a masculine Adjective, especially among the Attics; as, ἄμφω τῷ πόλει, both those cities: sometimes also in the *singular* and *plural*, when the attention is not directed to a distinction of *sex*, but generally to the person; as, Θάπτειν τιν' ἐν τῇ ἡμέρᾳ μέλλων νεκρόν, (of a woman,) being about to bury a dead person that day.

7. When a woman speaks of herself in the *plural*, (ἡμεῖς,) the masculine Adjective is used; as, ἡμεῖς ἀτεκνοί, I (we are) am childless.

8. Sometimes the Adjective agrees in *case* with one noun, and in *gender* with another intimately connected with it; as, ὥστ' ὀρνίθων πετεηνῶν ἔθνεα πολλὰ ἔνθα καὶ ἔνθα ποτῶνται, ἀγαλλόμεναι πετερυγέσσιν, thus many tribes of winged birds fly hither and thither *exulting* on the wing.

9. An Infinitive, or part of a sentence often supplies the place of the substantive, and then the Adjective is put in the *neuter gender*; as, χαλεπὸν τὸ μὴ φιλεῖν, it is hard not to love. Anacr.

CASE 1. An Adjective has often its proper Substantive put in the genitive; as, οἱ φαῦλοί τῶν ἀνδρῶπων, wicked men; * τὸ πολλὸν τοῦ χρόνου, much time.

2. Such instances as, φίλος ᾧ Μενέλαε, Iliad Δ. 189, and νεφεληγερέτα Ζεὺς, Iliad, A. 560, are not exceptions to this rule; φίλος, is the Attic vocative, and νεφεληγερέτα, the Æolic nominative.

Example 1. 3. 2

III. A verb agrees with its nominative in number and person ; as, ἐγὼ γράφω, I write ; ὑμεῖς λέγετε, ye say.

1. The nominatives of the first and second persons are rarely expressed, except for the sake of emphasis.

2. The Infinitive, or part of a sentence, frequently supplies the place of the nominative ; as, τὸ φιλοσοφεῖν τὸ ζητεῖν, (supp. ἐστίν,) to inquire is the province of philosophy ; τὸ πᾶσιν ἀρέσκειν δυσχερέστατον ἐστίν, to please all is very difficult ; ἐστῆσαν εἰς τετρακισχίλιους, there stood *about* 4000 ; this latter form is common to denote numbers in general terms. 2. 7

3. In λέγουσι, they say ; εἰώθασι, they are accustomed, &c. ἄνθρωποι, is understood. In βροντᾷ, it thunders ; νίφει, it snows ; βρίχει, it rains ; ζεῖς or ἀήρ, is understood ; and is sometimes expressed ; as, ζεῖς ἐβρίνησε. Hom. Od. ζεῖς ὤι. Theocrit.

4. The Attics often use the nominative for the vocative ; as, ἡ παῖς, ἐγείρε, maid, arise ! Luke viii. 54. Χαῖρε, βασιλεῦς, Hail King ! John xix. 4.

Ἡελιος, ὃς πάντ' ἐφορᾷς καὶ πάντα ἐπακούς, Thou Sun, who seest and hearest all things. Iliad, I.

5. The nominative is sometimes used without a verb ; as, Ὁ γὰρ Μωϋσῆς ἔτος—ἐκ οἶδαμεν, τί γέγονεν αὐτῷ, But this Moses—we know not what has become of him.

Acts vii. 40.

IV. Nominatives plural of the neuter gender, have commonly a singular verb ; as, ζῶα τρέχει, animals run.

Sometimes, though rarely, masculines and feminines plural take a verb singular ; as, ἀχέεται ὁμοῦ μελέων, the noise of songs resounds ; Pind. ἦν τρεῖς κεφαλαί.

V. A word in the dual may agree with another in the plural, signifying *two* ; as, τῷ ἄμφω χεῖρας ἀνέσχον, they held up both their hands ; χεῖμαρῶν ποταμοὶ συναλλεγον ὕδωρ, two wintery torrents unite their streams. Iliad, Δ. 453.

VI. Nouns of multitude in the singular, often take a Verb or Adjective in the plural ; as, ἠρώτησαν αὐτὸν ἅπαν το πλῆθος, all the multitude asked him.*

This rule applies when the noun of multitude is considered as composed of *parts*. When it is considered as *one*

* This rule applies to ἄλλος and ἑαστος, ἄλλος πρὸς ἄλλον λέγοντες, speaking to each other.

whole, the singular Verb and Adjective are used ; as, σπεδῇ ἐξέτο λαός, with haste the people sat down. Iliad, B. 99.

VII. Two or more Substantives singular, coupled by the Conjunctions καί, &c. have a Verb, Adjective, Participle, or Relative plural ; as, σπέρμα καὶ καρπὸς διαφέρουσι, the fruit and seed differ.

1. If the Substantives are of different persons, the Verb agrees with the first person in preference to the second, and with the second in preference to the third ; as, ἐγὼ καὶ σὺ τὰ δίκαια ποιήσομεν, I and thou will do right.

2. If the Substantives denote inanimate objects, the Adjective is commonly in the neuter plural ; as, τὸν αὐχένα καὶ τὴν κεφαλὴν φαίνει κεχρυσωμένα, shows the neck and head gilt.

3. If animated beings are spoken of, the Adjective is put in the masculine, if one of the Substantives is of that gender ; as, πατὴρ καὶ μητὴρ ἔκείνῳ μὲν ζαίωντων, my father and mother being no longer alive. *Nb. or Participle*

4. Sometimes the Adjective agrees with only *one* of the Substantives ; as, πυδόμενος. Στρόμβιχιδην καὶ τὰς ναῦς ἀπεληλυθῆτα, having learned that Strombichides and the ships was lost. *p. 120 top in voc. επεχ. p. 120 bot. καὶ τοῦ ἐστίν.*

RELATIVE.

RULE VIII. The Relative ὅς agrees with its antecedent in gender and number.

1. Sometimes the antecedent in the singular, is followed by the Relative in the plural, when it refers not to a definite individual, but to the *class* which it represents ; as, θησαυροποιὸς ἀνὴρ, ὁ ὅς δὴ ἐπαινεῖ τὸ πλῆθος, a money getting man, *which class of men*, the people praise.

2. When the antecedent, on the contrary, is a word of *general* import in the plural, (as πᾶς,) the Relative is in the singular ; as, ἀσπάζεται πᾶντα, ᾧ ἂν περισυγχάνῃ, he salutes all, *whomsoever*, he meets.

3. The Relative sometimes agrees in gender and number with the noun following ; as, εἰς ἱερὰς ἀφικνῶνται τόπους, αἱ καλῶνται συναγωγαί, they arrive at the holy places, *which* are called synagogues. Philo.

IX. When no nominative comes between the Relative

and the Verb, the Relative is the nominative to the Verb ; as, Ἄνδρας ὅς εἰσονται, the men who shall know.

But when a nominative comes between the Relative and the Verb, the Relative is governed by some word in the sentence ; as, ὁ λόγος ὃν εἶπε, the word which he spoke.

1. When the Relative follows two words, of different persons, it agrees with the first rather than the second, and with the second rather than the third.

2. *Inversion.* For the sake of emphasis, the Relative often *precedes* at the commencement of a clause, and the antecedent is understood in the clause which follows ; as, ἀλλ' ἐκαστῇ ἡλικίᾳ προστίταχται, διηγησόμεθα (supp. πράγματα,) what is appointed for each age, we will relate.

When any ambiguity would arise from this construction, the antecedent is introduced after the Relative in the same clause ; as, ἀδικεῖ Σωκράτης, οὓς μὲν ἡ πόλις νομίζει θεούς, οὐ νομίζων, Socrates acts unlawfully, not regarding as Gods, those whom the city does ; οὗτος ἐστίν ὃν εἶδες ἄνθρωπον, this is the man whom you saw.

3. The antecedent is often *implied* in a Possessive Pronoun, or a preceding clause.

4. When the Relative refers back to a *Demonstrative* Pronoun, that Pronoun is commonly omitted, and the Relative put in the same case ; as, ἐμοὶ δοκεῖς λέγειν οὐδὲ σύμφωνα εἰς τὸ πρῶτον εἰπες (for ἐκεῖνα ἃ,) you seem to say things by no means accordant with what you said at first ; οἷς ἔχω χρῶμαι, I use what I have.

X. Any Verb may have the same case after it as before it, when both words refer to the same thing ; as, ἐγὼ εἰμι διδάσκαλος, I am a teacher.

1. The Verbs, which have most commonly the same case after them as before them, are substantive and neuter Verbs, with Verbs passive of *naming*, *gesture*, &c.

2. The nominative after a Verb Substantive, is sometimes changed into the genitive plural ; as, Κροῖστος, ἐστὶ τῶν πλεσίων, for πλείους.

ARTICLE.

I. The Article is prefixed to nouns which express,

not generally *any* one of a class, but *definitely some one* which is known. A noun may be rendered thus *definite* in various ways.

1. Κατ' ἐξοχὴν, by *distinction*, or general notoriety ; as, ὁ ποιητής, the Poet ; i. e. Homer ; ἡ νόσος ἐπέκειτο ἅμα καὶ ὁ πόλεμος, at the same time were impending the *well known* plague, and the *Peloponnesian* war. Theoc. Π 59.

The Article is thus used κατ' ἐξοχὴν, before the names of the Deity, and of the great objects of nature, the sun, moon, stars, seas, earth, heaven ; and generally before any object which is greatly distinguished or well known.

2. By a *previous mention*, either of the same or a *synonymous* word ; as, ἐπαίδευσθαι γε μὴν ἐν Περσῶν νόμοις ἔται δὲ δοκῶσιν, οἱ νόμοι ἀρχεσθαι, he was educated according to the *Persian laws*—and *those laws* seem to begin, &c. Xen. Cyrop. πολάσαντος δὲ τινος ἰσχυρῶς ἀκόλουν, ἤρπετο τι χαλεπαίνειο τῷ δεράπωντι, and some one beating his *attendant* severely, he enquired the reason of abusing *the servant*.

3. By *implication* in the context ; as, οὗτος πρόδες τοῖς πολεμίοις Νύμφαιον φυγὰς ἐγένετο, τὴν κρίσιν δ' ὑπομείνας, he having treacherously surrendered Nymphæum to the enemy, became a fugitive, not waiting *the trial* ; i. e. the trial implied as the natural consequence of his treachery.

4. By a *description* in the context which *limits* the noun to a single object ; as, ἡ διαθήκη Ἰησοῦ Χριστοῦ, the covenant of Jesus Christ.

5. By being *monadic* in its nature ; i. e. representing persons or things which exist *singly* ; or of which only *one* can possibly be the subject of discourse ; as, ἐκκόψας τὰς θύρας εἰσῆλθεν εἰς τὴν γυναικωνίτην, having knocked at *the gate*, he entered *the women's* apartment.

II. The Article is prefixed to nouns, when they denote a *class* of objects taken as a *whole* ; as, ὁ ἀνθρωπός ἐστι θνητός, man is mortal ; λεγομένων τοὺς θεὸς φρεεῖν, ὥσπερ οἱ κύνες, τὰς ἀνθρώπους, saying that the Gods guard men as dogs do.

III. The Article is frequently prefixed to abstract Nouns.

1. When used in their most abstract sense ; as, ἡ ἀδίκια καὶ ἡ ἀκολασία μέγιστον τῶν ὄντων κακόν ἐστι, injustice, and intemperance are the greatest of evils.

2. When the attribute is personified ; as, ἡ Κακία, ὑπολάβασα, εἶπεν, and Malice, interrupting, said.

3. The Article prefixed to a neuter Adjective, is used for an abstract noun ; as, τὸ καλόν, beauty ; τὸ ὅσιον, justice.

In these cases the abstract noun represents a *class* of objects.

IV. The Article is frequently used as a *Possessive Pro-*^{Butler}
noun ; as, ἐχὶ τῷ πατρὶ, καὶ τῇ μητρὶ μόνον γεγενῆσθαι, ἀλλὰ καὶ τῇ πατρίδι, that he was born not for *his* father or *his* mother only, but for *his* country. Demos. de cor. § 59. § 127.6

V. The Article is sometimes used as a *Relative Pronoun* ; as, τί δὲ φεύγεις, τέκνον ; Ἰφι. τὸν Ἀχιλλῆα, τὸν ἰδεῖν αἰσχύνομαι ; what do you flee from, my child ? Iph. Achilles, *whom* I am ashamed to see. Eurip. Iph. A. 1351.

When the Article is thus used as a Relative, the Verb to which it belongs is frequently changed into a Participle ; as, εἰσιν οἱ λεγόντες, for οἱ λέγουσι, there are those who say. The Participle is often understood and sometimes the Article ; as, ὁ ἐν τοῖς οὐρανοῖς ; τίς ἐστὶν ἐμὲ πάταξας, (supp. ὁ) who struck me ?

VI. The Article is sometimes used as a *Demonstrative Pronoun*, especially by the early Poets ; as, τὴν δ' ἐγὼ ἐκ λύσω, but I will not release her ; Il. A. 29 ; ὁδὲ εἶπεν, he said.

To this head may be referred the use of the Article with μέν and δέ, to express contra-distinction ; as, ὁ μέν, the one ; ὁ δέ, the other. In like manner the Pronoun ὅς is frequently used with μέν and δέ.

VII. Infinitives, Adjectives, Participles, and Adverbs, and members of sentences are frequently used as nouns, and in such cases the Article is generally prefixed to them, as, τοῦ φιλοσοφεῖν τὸ ζητεῖν, inquiry is the business of philosophy ; οἱ θνητοί, mortals ; τὰ ἔξω, external things ; ὕξος εἰς τὸ πᾶνδ' ὀρῶν, quick at discovering all things ; οἱ ἀμφὶ Πλάτωνα, the followers of Plato ; and sometimes Plato himself.

1. In such instances the noun to which the Article belongs expresses a *class* of objects.

2. Adjectives in ικος, are used with the Article in two different senses. In the singular they denote generally a *whole* ; as, τὸ πολιτικόν, the citizens taken collectively. In the plural they signify some circumstance determinable by the context, or by general knowledge ; as, τὰ Τρωϊκά, the Trojan war ; τὰ Ἑλληνικά, Grecian affairs, or history.

VIII. A word or phrase added to a Substantive for the purpose of *description* or *definition*, has commonly the Article ; as, σύνειμι ἀνθρώποις τοῖς ἀγαθοῖς, I am with good men.

This is likewise the case after verbs of calling ; as, τόν μόνον ἀδωροδόκητον ὀνομάζοντες, calling him *the* only incorruptible man.

1. The Participle *must* take the Article in this case to distinguish its use, from what is called the *participial* construction.

2. When the second word is merely in *apposition* without defining the former, the Article is often omitted.

3. An Adjective before a Noun has one meaning when it *precedes*, and *another* when it *follows* the Article ; as, ἐπὶ πλεσίοις τοῖς πολίταις, with the citizens *being* rich, or *because* they were rich ; ἐπὶ τοῖς πλεσίοις πολίταις, with the rich citizens ; ἐπ' ἄκροις τοῖς ὄρεσιν, on the mountains where they are highest, i. e. on the summit of the mountains.

IX. The noun to which the Article belongs is frequently understood ; as, τὰ μητρὸς (sc. ῥήματα,) the things of his mother ; τὸ ἄνθρωπος, (sc. ῥήμα,) this word, ἄνθρωπος.

X. In a proposition, the subject has generally the Article, and the predicate has not ; as, πνεῦμα, ὁ Θεός, God is a Spirit.

XI. Proper names are not always subject to these rules.

GOVERNMENT.

GENERAL PRINCIPLES OF GOVERNMENT.

The action of a verb may be considered in reference either,

1. To its *immediate* object ; as, διδόναι ἑμαυτόν, to give myself ; or

2. To a *remote* object ; as, διδόναι ἑμαυτὸν τῇ πόλει, to give myself to the State ; βοηθεῖν τῇ πατρίδι, to aid my country ; ἀπαλλάττειν τινὰ νόσου, to deliver some one from disease ; φείδεσθαι τῶν ἐρίφων, to spare the kids.

The immediate object of an active verb, is that on which the action is exerted ; it is properly in the accusative. The

remote object is not *acted* upon by the verb ; but is merely an object *to* which the action tends or is acquired ; or *from* respect to which the action is exerted, or *of* which it takes part.

It is sometimes joined to the immediate object after an active verb ; and still more frequently follows the Neuter or Intransitive verb, as being the object which *gave rise* to the action of that verb. In either case it may take a preposition, or may stand alone in dependence on the verb. This distinction between the immediate and remote object, is but little observed in English ; almost every object with *reference* to which the action takes place, being put in the accusative or objective case. Hence a very large class of words are considered, in Greek, as Intransitive, and govern a genitive or dative of the remote object ; which in English Syntax are ranked among Active or Transitive verbs. To some extent, indeed, the distinction is arbitrary ; and we shall see that the Greeks themselves used certain words sometimes as transitive with the object in the accusative, and sometimes as intransitive with the object in the genitive or dative. The following remarks are intended to aid the younger student in tracing the distinction more clearly, between the use of the accusative of an immediate object on the one hand, and the genitive and dative of a remote one on the other.

GENITIVE.

I. The genitive of the remote object may be put after all words expressing the idea of relation, for the purpose of making that relation *clear and determinate*, *Bull* 913 2 5.

Verbs. Καλῶς ἔχειν μεθης, to be well off *as to* liquor, to be drunk ; εὖ ἔχειν φρενῶν, to be favorable *as to* his feelings ; ὡς τοῦτων εἶχον, as they were able in respect to their feet, i. e. as fast as they could run ; Herod. vi. 116 ; Τέλλῳ τῷ βίῃ εὖ ἤκουσι, Tellus being advanced (*as to*) in life ; ἐπείγασθαι ἄργος, to be in haste with respect to the battle ; ὑφιέναι ὀργῆς, to cease (*in respect to*) from anger ; ζυμετρίβην τῆς κεφαλῆς, (I was broken *as to* my head,) I had my head broke.

1. Sometimes the genitive explains a whole *clause* ; as, πάντων μαθημάτων κυρίατα, τοῦ δὲ σὸν μαθητὸν βασιλῆα γίγνεσθαι, τὰ περὶ τοῦ νόμου καὶ μέγα, the chief of all sciences *with respect* to the improvement of the learner, is that of the laws.

2. Adjectives, which have an active signification, and

are mostly derived from active verbs or correspond to them in meaning, have *that object* in the genitive, which after the verb would be in the accusative ; as, ὀλέθριοι φίλων, destructive to friends ; ἀρτιμαθήs κακῶν, lately instructed in misfortune.

3. Hence words denoting a state or act of the mind “with respect to” any object, and directed towards it, but not acting on it, are followed by the genitive. This includes all adjectives and verbs, denoting affections or desires of the mind ; viz. knowledge, ignorance, experience, forgetfulness, concern, custom, recollection, carelessness, desire, aversion, &c. &c. In all these cases, the emotion or act is put forth “with respect” to some object ; but without so acting upon it, as to affect its state, which would require an accusative.

4. Words denoting abundance or fulness, and want or emptiness, govern a genitive of the object, “in respect” to which the abundance or want exists. Adjectives and verbs of plenty and want, separation, filling or depriving ; verbs of bereaving, delivering, hindering, rejecting, making way for, repelling, ceasing and causing to cease, &c. &c. have all the idea of want, or plenty, as the ground of their governing the genitive. Substantives likewise, which are derived from these words, are often followed by a genitive of the object “in respect” to which the plenty or want exists.

5. The same original sense of the genitive seems to give rise to the construction of the comparative with the genitive ; as, μείζων πατρός, greater with respect to ; or in comparison with his father. Hence all words denoting a *comparison*, may be followed by a genitive of the object “in respect” to which the comparison is made. To this class belong verbs derived from the comparative, as, ἡτῶσθαι, &c. and those which signify to surpass, to rule, to take the lead, to govern, to obey, &c. and adjectives denoting power, ability or control ; as, ἐγκρατής, &c. Substantives likewise ; as, ἡττα τῷ ποτάμῳ, defeat by means of drinking, i. e. intemperance in drinking.

So likewise words which denote comparison in respect to *value* ; as, ἄξιος, literally, “equal in value.” Hence all words in which there is a determination of value ; as, “to buy, sell, exchange, estimate, &c. govern the genitive : and hence, the general rule, “the price of a thing is put in the genitive.”

A comparison is likewise implied in words which ex-

press a *difference* ; as, διάφορος, ἕτερος, ἄλλος, ἄλλοιός, ἄλλοῖριος.

That “with respect” to which any thing is done is frequently the *reason* of an action ; hence those words which denote the reason or origin of a thing, or that “on account” of which any act is performed, are put in the genitive ; as, Δαναῶν κεχολωμένοι, angry (on account of) with the Greeks. Accordingly verbs of accusing, slandering, condemning, acquitting, and generally those that pertain to judicial proceedings all of them govern the genitive. Likewise, verbs of commencing or originating take a genitive after them. Verbs of praying have frequently a genitive of the person or thing “in respect” to which the request is made. So likewise have adjectives. After exclamations, the noun which occasions the exclamation is frequently put in the genitive ; as, ὦ Ζεῦ βασιλεῦ, τῆς λεπίστῆτος εἰς φρενῶν, O Jupiter ! the acuteness of his mind.

II. The second principal relation expressed by the genitive is that of the proportion of a whole to its parts ; i. e. the genitive is put partitively. This is common to most languages.—The genitive therefore follows verbs of all kinds, even those which govern the accusative, when the action refers, not to the whole object, but only to a *part* ;* as, τῆς γῆς ἔειμον, they laid waste a *part* of the country ; ἐγὼ οἶδα τῶν ἐμῶν ἡλικιωτῶν, I know *some* of the same age with myself ; ὀπιῆσαι κρεῶν, to roast *some* of the flesh. This is expressed in French by the *article partatif*, and in English by the omission of the article, or by the word “some.” After adverbs of time and of place, the same construction often occurs ; as, ἄλλοθι γαίης, in another part of the country ; ὅψε τῆς ἡμέρας, at a late part of the day.

Hence many words are followed by the genitive, which signify participation, or at least imply that idea. Among these are verbs which denote to partake, to impart, to enjoy, to obtain, to receive, to take, and the contrary idea, to let go. In these cases there is a reference, more or less distinct to that part of which the action takes place ; as, ἀφίεναι τῷ δόρατι, means to let go of the spear ; ἀφίεναι τὸ δόρυ, in the accusative is to hurl the spear. In the former instance the action is exerted only “in respect” to the object ; in the latter, it acts *upon* the object and changes its state.

From this idea of part implied in the genitive, the super-

* This construction is not uncommon in English. e. g. “I give liberally of my property for his relief.”

lative is followed in the genitive by the noun representing the *class* of which the Superlative is the chief or best part. Hence too the genitive is put after Verbs, Adjectives, and Adverbs, derived from the Superlative, and those which express a high degree of preferableness.

III. The genitive is used to denote the person or thing to which any object belongs, whether it be a quality, property, habit, duty, &c. and those likewise from which any thing arises or proceeds. Hence verbs, denoting possession, property, duty, custom, power, govern the genitive. Hence, verbs of hearing, smelling, tasting, feeling, are followed by a genitive of the object from which the sensation proceeds; likewise verbs signifying to learn or experience.

For the same reason the genitive expresses the *material* of which any thing is made, with substantives, verbs and adjectives. The dative is also used for the genitive, when the material of which any thing is made may be considered, as the means by which it was made. A genitive is used likewise with substantives of all kinds, to denote the *author* of the thing implied in the substantive; as, Ἡρας ἀλαλείας, wanderings, arising from Juno.

IV. The genitive follows verbs compounded with prepositions which govern that case; when the prepositions can be separated from the verbs without altering their signification.

V. The genitive is used in determining time or place, when they are *parts* of a larger duration or extension—where, when, how long, since, within the space of.

In many of the cases stated above, particular verbs govern a dative or accusative. Many of these will be specified under the rules to be given hereafter.

DATIVE.

The Dative in Greek has two senses; the one, that of the dative in other languages answering to the question, "to, or for whom or what?" the other, that of the Latin ablative.

1. The dative represents the distant object to which an action tends, (whether transitive or intransitive,) or from a regard to which it was commenced; as, πείθεσθαι τινι, to obey any one; δίδειν τι τινι, to give to any one. It has, therefore, generally the same construction as in Latin, except that more verbs are followed by the dative in Greek. Some classes of verbs vary in their construction, being fol-

lowed at times by an accusative, and at times by a dative : this is sometimes the case, likewise, with the genitive and dative. There is also a considerable variety of construction in particular words under the several classes.

II. The dative in Greek also supplies, in a great measure, the place of the ablative in Latin. In this sense it expresses the idea of *companionship* or connection, answering the question “with whom or what?” of an instrument or means, answering to “whereby?” of an impulse, excitement, or external cause, answering to “from what?” “on what account?” “for what?” and of the manner of an action.

It expresses likewise the relation of measure, degree, &c. with the comparative ; as, ἐνιαυτῷ πρεσβύτερος, older by a year. It is put also in definitions of time and place, in answer to the question “where?” and “when?”

III. The genitive is often used for the dative, or the dative for the genitive, as the writer is desirous to fix the attention of the reader upon the *source*, or upon the *instrument* or *end* of the specified action.

Thus, when Homer says of Hector, Il. viii. 235, he would burn the ships *with* flaming fire, νῆας ἐνιπρήσει πυρὶ κηλέω, he fixes the mind upon fire, as the *instrument* by which this is done : but when in another place, Il. ix. 242, he writes, αὐτὰς τ’ ἐμπρήσει μαλεροῦ πυρός, that he would burn them *from* fire, he directs the attention backward to fire, as *that* from which their being burnt proceeded. The same observation applies to the following examples ; ἀντίος ἦλθ’ Ἀχιλλῆϊ, he went against Achilles, Il. xx. 422 ; ἀντίᾳ Πηλεΐωνος ἰών, going against the son of Peleus, Il. xx. 113 ; οἶνω βεβαρήμεναι, laden with wine ; λιμοῖο βαρείας χεῖρας, his hands heavy from pestilence, i. e. with pestilence ; δικάζουσιν ἀχαριστίας, they gave judgment, *as to* ingratitude ; δικάζοντες αὐτοῖς, giving judgment *to* them.

ACCUSATIVE.

The accusative expresses, as in other languages, the person or thing which is affected by the action of the accompanying verb. Some verbs which are not strictly transitive, however, are followed by the accusative ; particularly by nouns which denote not the *passive* recipient, but the object of immediate reference ; as, πείθειν, ὑβρίζειν, ἀδικεῖν, ἀμείβεσθαι, προσχυνεῖν, φθάνειν, ἐπιτροπεύειν, ἀποδιδράσκειν. In these and similar cases, the object of the action would be more naturally put in the dative B. acc. 131

Many verbs, which signify an emotion or feeling with regard to an object, as, to be ashamed, afraid, to compassionate, are followed by an accusative which expresses the object, and at the same time the effective cause of the emotion ; as, αἰσχύνομαι τὸν Θεόν, I reverence the Deity. This takes place with some neuter verbs ; as, ἀλγεῖν τι, to suffer in respect to something.

Many verbs have an accusative not only of the immediate object of action, but likewise of the more remote ; i. e. the person or thing which the action respects, and which is more regularly in the dative.

The accusative may follow all kinds of words by synecdoche, κατὰ, διὰ, &c. being understood.*

GOVERNMENT.

Government of Substantives.

I. One substantive governs another, signifying a different thing, in the genitive ; as, τῷ Θεῷ μακροθυμία, the long suffering of God ; βῆμα λίθου, a seat of stone.

1. The latter substantive generally expresses the class or kind to which the former belongs ; or some relation of origin, cause, possession, or property.

2. This rule extends to pronouns, and to the article used as a pronoun ; as, κριθὴν τὴν τοῦ ἵππου, the barley of his horse.

3. The genitive often denotes the noun, *in respect* to which the preceding noun has its meaning ; as, ἀγγελία τῆς Χίου, a message in respect to Chios.

4. The governing noun is often understood ; as, Ὀλυμπίας ἡ Ἀλέξανδρου (supp. μήτηρ,) Olympia the mother of Alexander. Εἰς ᾧδου, (supp. δόμον,) to Hades ; ἐν ᾧδου, (supp. δόμῳ,) in Hades.

5. A substantive in the genitive is often put for an adjective, to express quality more strongly ; as, βάθος γῆς, depth of earth, for βαθεῖα γῆ ; ἡ περισσεία τῆς χάριτος, abundant grace ; ἡ ἀσταλία τοῦ πλούτου, inconstant riches.

6. The Attics use a noun in the genitive, preceded by a neuter article, for the noun itself ; as, τὸ τῆς τύχης, for ἡ τύχη,

* For a full exhibition of this subject, see Matthiæ's Greek Grammar, II. 450—615, from which most of the foregoing observations have been taken.

fortune ; τὸ τῶν γραμμάτων, for τὰ γράμματα, letters ; τὰ τῶν βαρβάρων ἀπιστία ἐστὶ, for οἱ βάρβαροι, barbarians are faithless ; Demosth.

7. Instead of the genitive, a noun with a preposition is often found ; as, ἀτυχία ἢ περὶ τῆς βίης, the evils of life, for ἀτυχία βίης.

8. The dative is often used for the genitive ; as, οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἡνδανε θυμῷ, it did not please the mind of Agamemnon, the son of Atreus ; Hom. πατρὶ τιμωρὸν φόνου, the avenger of your father's murder.

9. The noun that should be in the genitive is often, especially by the Poets, put in the accusative, governed by a preposition implied ; as, τί σε φρένας ἔκλει πένθος, for σὲ φρένας, what grief has invaded your mind ?

10. The genitive is sometimes put elliptically, ἐνεκα being understood ; as, ὦ μελέων ἐγὼ κακός, Oh wretched I ! (ἐνεκα) on account of my misfortunes.

II. An adjective or article in the neuter gender, without a substantive, governs the genitive ; as, τὸ χρήσιμον τῷ Θεῷ, the kindness of God ; τὰ τῆς τύχης, the gifts of fortune.

1. In these cases a noun is understood, which is really the governing word.

2. Sometimes a preposition precedes the noun ; as, τὰ παρὰ τῆς τύχης, the things of fortune.

3. The adjective, thus used in the abstract, is often without a genitive, and then it has an adverbial sense ; as, τὸ λοιπόν, finally.

III. If the latter of two substantives expresses some *quality* or *circumstance* it is often put in the genitive ; as, ἀνὴρ μεγάλης ἀρετῆς, a man of great virtue ; αὐθάδης φρενῶν, daring of soul ; πρωτεύειν* τῆς ἀρετῆς, to be first in virtue.

The latter substantive is more commonly put in the accusative, by synecdoche, κατὰ, διὰ, &c. being understood ; as, σπουδαῖος τὸν τρόπον, (supp. κατὰ,) of ingenuous disposition.

GOVERNMENT OF ADJECTIVES.

I. All Adjectives may govern a genitive which more exactly *defines* the idea contained in the Adjective ; as,

* Πρωτεύειν is the same with πρώτος εἶναι.

συγγνώμων ἀνθρωπίνων ἀμαρτημάτων, forgiving in respect to human errors.

In this rule is embraced *every case*, in the subsequent ones, (see Gen. Prin. of Gov. page 122.)

II. Adjectives signifying any affection of the mind, (as knowledge, ignorance, &c.) plenty, want, power, participation, diversity, and separation, govern a genitive.

The genitive generally denotes the origin or source, or that in respect to which the qualities expressed by the adjective exist ; as, ἔμπειρος τῶ δυστυχεῖν, experienced (as to) in misfortunes ; ἵπποι ἐπιστάμενοι πεδίῳ, horses acquainted (as to) with the plain ; ἀδάμονες μάχης, ignorant as to war ; ἡδίστου θεάματος ἀθέατος, not perceiving (as to) the most pleasant sight ; τῶν χαλεπῶν ἄπειρος, unexperienced (as to) in hardships ; ἀφνειὸς βίῳ, affluent (as to) wealth ; ἔρημος ἀνδρῶν, deprived of men ; ἄλος πολέμοιο, hungry (as to) for war ; τῆς ἀπάτης κολέων, angry on account of the deception ; ἐγκρατὴς οἴνου, not partaking of wine, i. e. temperate ; ἀλλότριον τῆς ἐαυτοῦ ἀξίας, far from his dignity ; ὑστερος οὐδενὸς ἀρετῇ, removed from none in virtue, i. e. inferior to none in virtue.

It is desirable that the student should make himself familiar with this mode of solution, and apply it in his reading.

III. Adjectives denoting dignity and worth, and those which refer to crime, innocence, or price, govern the genitive ; as, ἄξιος μισθοῦ, worthy of a reward.

Πάντα ὧνια πάλιν, all things may be bought for money ; ἐνοχος δεσλείας, in danger of slavery.

IV. Compounds of α privative, and verbals which denote action or capacity, especially those in τος, ικος and ηριος, govern the genitive ; as,

Ἀθέατος καὶ ἀνήκοος ἀπάντων, without sight or hearing from any, i. e. without seeing or hearing any ; φυλακτικὸς τῷ σώματι, guarding the body ; παρελκτικὸς τῶν ἀγαθῶν, imparting from good things, bestowing benefits ; λυτήριος δειμάτων, freeing from terrors.

Verbals govern the genitive, from the signification of their verbs ; and compounds of α privative, by the force of ἄνευ, from which the α is derived.

V. Partitives and words placed partitively, comparatives, superlatives, interrogatives, indefinites, and

some numerals, govern the genitive plural ; as, πρῶτος Ἀθηναίων, the first of the Athenians ; ἐν τῶν πλοίων, one of the ships ; οἱ παλαιοὶ τῶν ποιητῶν, the ancient Poets ; οἱ προσ-^{μ. 116}χοῦντες τῶν ποιητῶν, the most illustrious Poets.

1. The genitive expresses, in this case, the class to which the preceding word belongs. Πρῶτος Ἀθηναίων denotes, the first from among the Athenians ; οἱ προσχοῦντες τῶν ποιητῶν, the most excellent from among the Poets.

2. The Superlative is frequently followed by a genitive, not of a class of objects, but of the *reciprocal* Pronouns, ἑμαυτοῦ, σεαυτοῦ, ἑαυτοῦ, and then denotes the *highest degree*, to which the person or thing can attain ; as, ἐπεὶ δὲ ἀρίστα αὐτῇ ἐωυτῇ ἐνείκη, τριηκίσια ἐκφέρει, and when it is the best possible, it bears three hundred ; ἵνα αὐτὸς αὐτοῦ συγχάνῃ βέλτιστος ὢν, that he may be the best possible.

3. Sometimes, instead of the genitive, some other case with a preposition is used ; as, ἐξ ἀπαστῶν ἡ καλλίστη, most beautiful of all ; δυνατωτάτη ἐν τῇ Ἑλλάδι, the most powerful in Greece ; πρῶτος ἐν τοῖς ποιηταῖς, first among Poets.

4. Instead of the genitive, the case of the partitive is sometimes used ; as, τὰς φίλων τὰς μὲν ἀπέχλεινε, τὰς δὲ πένητας ἐποίησε, for τῶν φίλων, some of his friends he killed, some he impoverished.

5. The partitives τις and εἷς are sometimes omitted ; as, φέρω σοι σιολὴν τῶν καλλίστων, (sc. μίαν,) I bring you a very excellent robe. Xen. ; αὐτὸς ἤθελε τῶν μενόντων εἶναι, (sc. εἷς,) he desired to be one of those who remained ; Thucyd. ; εἰ τῶν φίλων (sc. τις or εἷς,) you are one of my friends.

6. Partitives, &c. agree in gender with the substantives which follow in the genitive. When the substantives are of different genders, the partitives, &c. commonly agree with the former, sometimes with the latter.

7. Collective nouns in the genitive singular are governed by partitives, &c.

8. Adjectives in the positive form, when they express, in a superlative sense, the quality of the subject, govern the genitive plural ; as, ἄριστος πάντων, the most excellent of all ; Δία Θεάων, the most divine of the Goddesses.

9. The Article is sometimes used as a partitive, and the Relative with ἄν, as an Indefinite ; as, ἐν ᾗ ὁ ἄν τῶν φυλῶν, in whichsoever of the tribes.

10. ἑκαστος each, when used as a partitive is sometimes put in the plural ; as, ἑκαστα τῶν σκευῶν, each of his implements.

DATIVE.

VI. Adjectives may govern the dative, which have the sign *to* or *for* after them in English.

This rule includes Adjectives of profit or disprofit, likeness or unlikeness, trust, advantage, obedience, clearness, propriety, facility, attachment, nearness, equality, and their opposites; (see Gen. Prin. page 122.) as, ἵκελος Διὶ, like to Jove, i. e. Jove being the object to which he is like; ὀφελίμος τῇ πόλει, profitable to the State, i. e. the State being the object to which he is profitable; τοῖς γενναίοις το αἰσχος ἐχθρόν, to the generous, baseness is odious; ἐνοχος τῇ κρίσει, obnoxious to the judgment; ἐμοὶ πικρὸς τεθνηκεν, ἐκείνοις γλυκὺς, αὐτῷ δε τερπνός, he died, bitter to me, sweet to them, welcome to himself.

Some adjectives of likeness govern the Genitive.

Ὁ αὐτός, *the same*, governs the dative as adjectives of likeness; as, τῶν αὐτῶν ἐρῶ σοι, I love the same things with you. Luc.; νόμιζε τῆς αὐτῆς εἶναι ζημίας ἄξιους τὰς συγκρίτωντας τοῖς ἐξαμαρτάνουσι, consider those who conceal, equally worthy of punishment with those who sin. Isoc.

VII. Compounds of σύν, ὁμός, ὅμοιος, and verbals in τος used passively, govern the dative; as, συγγενὲς τῷ πατρί, related to my father; ὁμοούσιος τῷ Θεῷ, of the same nature with God; πάντα δυνατὰ Θεῷ, all things are possible to God; ἄγνωστον τοῖς πολλοῖς, unknown to the vulgar.

VIII. Verbals in τεον govern the case of the verb they are derived from, with a dative of the *doer*; as, ἵέον ἐμοί, I must go, i. e. there must be going, as to me; νεοῖς ζηλωτέον τὸ γέροντας, the young should imitate the old, i. e. there should be an imitation of the old to the young. Simon.; τοῖς μὲν ὑπάρχουσι νόμοις χρηστέον, καινὰς δὲ εἰκὴ μὴ θετέον, we should use the present laws, and not rashly enact new ones. Demosth.

1. Verbals in τεον express necessity, and answer to gerunds in the nominative case. The Verb ἐστί is generally understood after them, but is sometimes introduced; as, γραπτέον ἐστί. The Attics use them in the plural; as, γραπτέα ἐμοί ἐπιστολήν, I must write a letter.

2. The verbal is sometimes joined with a substantive, like other adjectives; as, γραπτέα ἐμοί ἐπιστολή, I must write a letter.

3. The verbal sometimes governs an *accusative* of the doer, especially when its verb governs the dative; as, οὐ

ἐξελυθέν τοὺς νοῦν ἔχοντας τοῖς κακῶς φρονοῦσι, the prudent ought not to obey the unwise. Isoc. ; ἐπισχεπτόν τὰ μὲν αὐτόν, τὰ μὲν γυναῖκα, for αὐτῷ, γυναίκι, some things are to be looked to by him, some by his wife.

4. Substantives and verbals often govern the dative by the force of the words from which they are derived ; as, τοῖς πάθεσιν ἀκολουθητικὸς ὁ νέος, youth follows pleasure.

5. *Substantives* compounded with σύν and ὁμός govern the dative ; as, συστρατιώτης αὐτοῖς, a fellow soldier.

6. There are many adjectives which govern either the genitive or dative ; as, ὁμοιος, like ; ἴσος, equal ; ὁμώνυμος, of the same name ; ὁμοπατήριος, of the same father ; ὁμομήτριος, of the same mother ; σύντροφος, educated together ; συνήθης familiar ; ἰσόρροπος, of the same force ; κοινός, common ; πλούσιος, ἀφνειός, rich ; εὐπορος, abundant ; ἐνδύς, poor ; ἐνοχος, ὑπαόδικος, ὑπεύθυνος, exposed, obnoxious ; οἰκεῖος, familiar ; ὤνιος to be sold ; δοῦλος, a slave ; ἐλεύθερος, free ; as, ὁμοιος τοῦ πατρὸς, or τῷ πατρί, like his father ; ὁμώνυμος τῷ πατρί, or τῷ πατρί, of the same name with his father.

GOVERNMENT OF VERBS.

GENITIVE.

I. Ἐμὶ and γίνομαι, signifying possession, property or duty, govern the genitive ;

Τοῦ κυρίου ἐσμέν, we belong to the master ; τῶν ἀρχόντων ἐστὶ τοὺς ἀρχομένους ποιεῖν εὐδαίμονας, it is the duty of rulers to make their subjects happy.

1. The genitive is governed by some noun understood ; as, χρῆμα, πρᾶγμα. &c.

2. Τοῖς ἐμὶ, signifying office or convenience, the preposition πρὸς with the genitive is joined ; as, ἔπρὸς ἱατρῆς σοφῆς ἐστὶ, it does not belong to a skilful physician ; ἔκ ἐστὶ πρὸς τῆς πόλεως, it is not proper for the State.

3. The verbs ἔχω, διάκειμαι, διατίθημαι, ποιέω, ἤκω, πιάσχω, joined with adverbs of quality, often govern the genitive ; as, ἔτως ἔχω τῆς γνώμης, this is my opinion, Plut. ; εὖ ἤκειν χρημάτων, to arrive at great possessions ; Herodot. ; τῆς πολυμαθείας εὖ ἤκειν, to arrive at great love of learning. In these cases a preposition is understood.

For the genitive an accusative is sometimes found ; as, νεκρικῶς τὴν χροίαν ἔχει, he has the colour of death ; Lucian.

II. Verbs often govern the genitive by the force of some noun implied in them;

Βασιλεύειν ἐθνῶν, i. e. βασιλέα εἶναι ἐθνῶν, to be king of the Gentiles; ἐπιθυμεῖν τινος, i. e. ἐπιθυμίαν τινὸς ἔχειν, to have a desire for something; ἐλατῶ σε τῷ ἑταίρῳ, i. e. νομίζω σὲ ἐλάττω τῷ ἑταίρῳ, I think you inferior to your companion.

III. When the action of a verb refers not to the whole of a thing, but to a *part*, that part is often put in the genitive;

Κρατεῖν λύκον τῶν ὠτῶν, to take a wolf by the ears; ἐκράτησε τῆς χειρὸς αὐτοῦ; he took his hand.

IV. A noun denoting the *matter* of which any thing is made, is commonly put in the genitive;

Ἀνδριάντῃ ἐποίησαν μαρμάρῳ, they made a statue of *marble*; σιδήρῳ πεποιημένον, made of *iron*.

The noun is sometimes put in the dative.

A large class of verbs take after them a genitive expressing the *origin* or *cause* of the action denoted by the verb. These will now be enumerated.

V. Verbs of *sense* govern the genitive, except those of *sight*, which govern the accusative.

Αἰσθάνομαι, to perceive; ἀκέω, ἀκροάομαι, αἶω, κλύω, to hear; ὀσφραίνομαι, to smell; γείομαι, to taste; ἀπιομαι, ἐπιφάω, θίγω, ἐθιγγάνω, to touch; ἐπιλαμβάνομαι, to take hold of, &c.

Αἰσθάνεται τῆς γῆς, he perceives the ground—the ground being the cause of his perception; ἤκουσα τῷ ἀνθρώπῳ, I heard the man—the man being the cause of hearing; κλυθὶ μευ ἄκουε (from) me; ὀζει μύρῳ, he smells of myrrh; μὴ με ἀπὸς, touch me not—derive not from me the feeling of touch.

1. These verbs govern the accusative, among the Attics. Ψηλαφάω, to handle, has always an accusative. Verbs of hearing sometimes govern the accusative of the thing heard, and the genitive of the person or thing from which it is heard; as, ἣν ἤκούσατε μου.

2. Μανθάνω, to learn; συνίημι, to perceive; πυνθάνομαι, to inquire; βάπτω, to tinge, ἔχω, to hold; and some others, often govern the genitive, from a similarity in signification to the verbs of sense.

VI. Verbs govern the genitive, which signify any *affection of the mind*; as, desire, disgust, regard, neglect, admiration, contempt, memory, forgetfulness, &c.

Ἐπιθυμέω, ὀρέγομαι, γλίσχομαι, ἐφίεμαι, to desire; ἐράω to love, (ἰμείρω λιλαίομαι to desire, Poet.); μέλει, it is the care

of; φροντίζω, ἐπιμέλομαι, κήδομαι, ἐντρέπομαι to take care of; ὀλιγωρέω, to undervalue; ἀλέγω, to neglect; καταφρονέω, ὑπεροράω, ὑπερφρονέω, to despise; μνημονεύω, μέμνημαι, to remember; λανθάνομαι, ἀμνημονεύω, to forget, &c.

Κῆδετο Δαναῶν, she felt concern for the Greeks—the Greeks being the source of her concern; ἠράσθη τῆς ἑαυτῆς γυναίκης, he loved his wife; ὁδνεῖων φροντίζειν, to take care of strangers; ἀμελεῖς τῶν φίλων, you feel no concern for your friends; θαυμάζω σὺ, I admire you—you being the cause of my admiration; μὴ ὀλιγορεῖ παιδείας, despise not chastening; ἐφθόνησε τῆς γεινιάσεως, he envied him on account of the neighbourhood; εὖν δε εἴλειπε αὐτῆς χωόμενον εὐζώνοιο γυναικός, she left him there, grieved on account of the well girt woman. Hom.

1. Ποθέω and ἐπιποθέω govern the accusative; and sometimes ἐπιθυμέω, γλίσχομαι, μνημονεύω, ἐπιλανθάνομαι.

2. Verbs signifying to love, (except ἐράω) admire, regard, neglect, often govern an accusative.

VII. Verbs of taking, or giving *part* in a thing, govern the genitive;

This includes Verbs signifying to partake, to obtain, to enjoy, to aim at, to communicate, to aid, to try or attempt.

Τυχάνω, ἐπιτυχάνω, μείρομαι, λαγχάνω, λαμβάνω, ἐπιλαμβάνω, κυρέω, to obtain; κληρονομέω, to obtain an inheritance; κοινωνέω, μεταλαμβάνω, μετέχω, to partake; μεταδίδωμι, to communicate; ἀπολαύω, ὄνημαι, to enjoy, &c.

Τιμῆς καὶ κακὸς ὢν ἔλαχε, though wicked, he gained honor—honor being that *from* which he partook; εἰάν λάβωμεν σχολῆς, if we may take of leisure—if we may get leisure; κακίας ῥᾶον μεταλαβεῖν, ἢ ἀρετῆς μεταδιδόναι, it is easier to partake from (of) pleasure, than to impart (from) virtue.

1. Λαμβάνομαι, μετέχω, κληρονομέω, λαγχάνω, τυγχάνω, sometimes govern the accusative; καρπώομαι always.

2. Verbs of *communicating, aiding, partaking*, often govern the dative of the *person*. Κοινωνῶ τῷ ἀδελφῷ τῆς παιδείας, I have a share in common with my brother, (of) the instruction.

VIII. Verbs of plenty or want, filling or depriving, govern the genitive.

Πλήθω, πληρόω, γεμίζω, μεσίοω, πῖμπλημι, γέμω, to fill;

εὐπορέω, περισσεύω, to abound ; πλεῖν, to be rich ; χορτάζω, to satiate ; ὑστερέω, ὑστερίζω, to be inferior, to want ; ἑλαττόμαι, to be inferior ; στερέω, γυμνώνω, ἀφαιρέομαι, to deprive, &c.

Μένεος φρένες τίμωπλαντο, his soul was full (as to) rage ; γέμει κακῶν, is full of evil ; ἡυφορέντο τῆς ἡδονῆς, they satiated themselves (in respect to) with pleasure ; χρυσὴν νηυσάσθω νῆα, let him fill his ship (from) with gold ; ἐπιδέξαντο πόσει, they crowned (from) with wine ; εὐπορεῖ or περισσεύει χρημάτων, he abounds as to riches ; ἐμπλησθὲν εὐφροσύνης τὰς καρδίας ἡμῶν, filling our hearts with gladness ; ἐπλεροῦντο χαρῶς, they were full of joy ; ὅψου δεῖναι he wants (in respect to) meat ; ἀποσφαλεῖς φρενῶν, deprived (as to) mind ; ὁ πόλεμος ἀπάντων ἀγαθῶν εἰς πόλιν ἀπέστειλε, the war deprived the citizens (as to) of all their goods ; ἀφαιρεῖσθαι τινα τῆς ἀρχῆς, to cut any one off from his government.

Δέμαι, to entreat, which properly denotes, to want, governs the genitive ; as, δέομαί σε, I entreat (from) you.

Πνέω, to breathe, as it denotes fulness, governs the genitive ; as, πνεῖ κακίας, to breathe hatred. Ἀφαιρέομαι sometimes governs the accusative for the genitive ; as, ἀφαιρεῖσθαι τινα τῆς ἀρχῆς, to deprive any one of his government : here κατὰ is understood. Sometimes the noun denoting the person, is put in the dative ; as, ἀφαιρεῖσθαι τινι τὴν ἀρχήν.

IX. Verbs which signify to rule, to excel, to be inferior, to begin, and end, govern the genitive.

Ἀρχω δεσπόζω, δυναστεύω, ἐξουσιάζω, αὐθεντέω, κατακυριεύω, to rule ; τιραννεύω, βασιλεύω, ἀνάσσω, to reign ; ἡγέομαι, ἡγημονεύω, to lead ; ἐπιστάλλω, to preside ; περιγίνομαι, to be over ; ἀρχομαι, to begin ; παύομαι, λήγω, to cease, &c.

Κλέαρχον μὲν εὖ δεξιὴν κέρως ἡγεῖσθαι, Μένωνα δὲ τὸν Θετταλὸν εὐωνυμοῦ, Clearchus should lead (be the leader of) the right wing, and Menon the Thessalian, the left ; πολλῶν ἐθνῶν μία πόλις κρατεῖ, one city rules many nations ; κατάρχεσθαι εἰς λόγον, to begin (from) the discourse ; λήγε τῶν πόνων, cease from labor ; ἀπεπαύσαντο εἰς βίαν, they departed from life ; πεπαυμένοι τῆς ὀργῆς, who have ceased from anger.

1. Κρατέω, τυραννεύω, and ἐπιροπεύω, sometimes govern the accusative ; ἀρχω, βασιλεύω and ἀνάσσω, the dative. Παύω, sometimes governs an accusative.

2. The genitive, after most verbs of ruling, is governed by a noun implied in the verb ; βασιλεύω, i. e. βασιλεὺς εἰμι ; ἀνάσσω, i. e. ἀναξ εἰμί ; ἐξουσιάζω, i. e. ἐξουσίαν ἔχω, &c.

X. Verbs of accusing, speaking falsely of, acquitting, and generally those which pertain to judicial proceedings, govern the genitive of the *person* or *thing*, and sometimes both of the *person* and *thing*.

Κατηγορέω, αἰτιάμαι, ἐγκαλέω, δικάω, γράφομαι, προσκαλέμαι, to accuse ; ἀπολύω, ἀφίημι, ἀποψήφίζομαι, to acquit ; συγχινώσκω, to pardon ; καταγινώσκω, καταδικάζω, κατακρίνω, καταψήφίζομαι, to condemn ; καταψεύδομαι, to speak falsely of.

Δικάω σε φόνε, γράφομαι σε φόνε, I accuse you of murder,—the murder being the cause of the accusation ; ἀφίημι or ἀπολύω σε ἐγκλήματος, I free you (as to) from the charge ; ἐγκαλῶ σε προδοσίαν, I make a charge of treachery as to you. Verbs compounded with κατά take the *person* in the genitive, and the crime or punishment in the accusative ; as, καταγορεύσι σε σίαν, they accuse you of sedition ; καταγινώσκω σε θάνατον, or σε θάνατον, I condemn you to death.

Verbs of accusing are sometimes followed by the dative.

XI. Verbs govern the genitive, which denote difference or separation ;

Among the last may be included those of prohibiting, abstaining, sparing, relieving, preventing, erring, &c.

Διαλλάττω, διαφέρω, to differ ; διίστημι, to be distant ; ὀρίζω, χωρίζω, to separate ; εἰργω, to prohibit ; ἀπέχουμαι, to abstain ; ἀπαλλάττω, ἐλευθερώω, ῥύομαι, to free ; λύω, to loose ; κωφίζω, to relieve ; φείδομαι, to spare ; ὑποπλανάομαι, ἀποσυγχάνω, ἀμαρτάνω, to err ; ψεύδομαι, πταίω, σφάλloμαι, to deceive, to frustrate, &c.

Οὐδὲν διαφέρει ἀρχὴν ἀγαθὴν, ἀγαθοῦ πατρός, a good ruler does not differ from a good father ; ἡ ἀμαρτία διίστησιν ἡμᾶς τῷ Θεῷ, our sins separate us from God ; εἰργω σὲ πυρὸς καὶ ὕδατος, I interdict you from fire and water ; δεῖ ἀπέχεσθαι τῶν κακῶν, we ought to restrain ourselves from evil ; ἐλευθέρωσε τὴν πόλιν φόβου, he delivered the city from fear ; ἐθεραπεύθη τοῦ νόσου, he was healed from disease ; παίδων φείδεσθαι πατρικὸς νόμος, it is the law of the country to spare children.

Some verbs of differing govern the dative ; as, διαφέρω σοι, I differ from you.

XII. Verbs of buying, selling, estimating, &c. govern the genitive of the *price*.

ὀνέομαι, ἀγοράζω, πρίαμαι, to buy ; πωράσκω, πωλέω, to sell ; ἀμείδω, to exchange ; ἀξιόω, to estimate, &c.

Τῶν πόνων πωλεῖ ἡμῖν πάντα τὰ ἀγαθὰ ὁ Θεός, the Deity sells

us all things for toils ; ὠνησάμην τοῦτο πέντε δραχμῶν, I bought this for five drachmæ ; ἀξιούται, διπλῆς τιμῆς, is esteemed worth double ; δὸς τοῦτο δραχμῆς, give this for a drachmæ.

The price is put sometimes in the dative, with the preposition ἐπί expressed or understood ; ἐπὶ μισθῷ μεγάλῳ ἀπαλλάττω σε τῶν δεινῶν, for a great reward I release you from evil. Sometimes in the accusative, after πρὸς ; as, πιπράσκει ὁ κακὸς πάντα πρὸς ἀργύριον, the wicked sells all things for silver.

XIII. *Incentives** govern genitives, when the included verb governs the genitive.

Γεύω, to cause to taste ; πλάζω, to make to wander ; μνησθῆναι, ἀναμνησθῆναι, ὑπομνησθῆναι, to cause one to remember, &c.

Ἔγευσάς με εὐδαιμονίας, you have made me taste happiness.

XIV. Most of the active verbs govern an accusative of the immediate *object*, and the genitive of the remote *object* ;

This rule includes especially those of accusing, condemning, acquitting, warning, filling, emptying, delivering, separating, disappointing, repelling, forbidding, restraining, changing, valuing, buying, selling, esteeming.

DATIVE.

XV. Εἰμί, γίνομαι and ὑπάρχω taken for ἔχω, to have, govern the dative ;

Ἔστί μοι χρήματα, I have possessions.

XVI. Verbs compounded with ἐν, ἐπί, παρά, πρὸς, σύν, ὑπό, ἀντί, ὁμοῦ, govern the dative ;

Ἐμμένειν τοῖς καθεστώσι, to adhere to institutions ; ἐμβάλλειν or ἐπιθεῖναι τινι τὰς χεῖρας, to lay hands on any one ; προσφέρειν ἑαυτῷ τὰς χεῖρας, to lay hands on himself ; παραγενέσθαι τῇ ἐκκλησίᾳ, to be present at the meeting.

XVII. Any verb may govern the dative, that has the sign *to* or *for* after it in English ;

Εἶχεν κακοῖς, to yield to misfortune ; πᾶς ἀνὴρ αὐτῷ πονεῖ, every man labors for himself.

XVIII. Any verb may govern the dative of the re-

* Verbs signifying *to cause one to do any thing*, are called *Incentives*.

mote object to which the action is *directed* or *acquired*, or *with* which it is done.

This rule embraces most verbs which govern the dative in Latin, and many others ; as,

1. To order, exhort, admonish, reprove, reproach, threaten, and oppose ; to contend and be angry with.

2. To obey, please, trust, assent, yield to, help, or give, injure, and the contrary.

3. To have intercourse with, approach, meet, follow, pray to, adore, fawn upon, use, accommodate to.

1. Προσκυνέω, sometimes governs the accusative ; as do λίσσομαι, λιτανεύω, ἱκετεύω, ἀντιζητέω ; as, ἐλίσσετο, or ἐλιτάνευε Θεὸν τυχεῖν ἀγαθῶν, he prayed for good.

2. Many others of the verbs which have been enumerated, under this head, sometimes govern the accusative.

3. Two datives coupled by καί, having the verb εἰμί expressed or understood, have the sense of *community* ; as, τί ἐμοὶ καὶ σοί, what have I to do with thee ? John ii. 4. τί μάχαις κα' ἐμοί, what have I to do with battles ? Anac.

4. The datives of the pronouns, especially μοί and σοί, like *mihi* in Latin, are often little else than elegant expletives ; as, πῶ σοι γῆς ἠπείλθῃς, where has he gone ? οἶσι σοί—μαχεῖσθαι τὸν ἀδελφόν ; do you think your brother will fight ? Xenoph. Anaba.

XIX. The dative of participles and of some nouns, is often joined to the third person of εἰμί or γίνομαι, for the verb itself :

These are the participles, βελλόμενος, ἡδόμενος, ἁχθόμενος, προσδεχόμενος, ἄκων, ἄσμενος ; as, εἰ σοὶ βελλομένῳ ἐστί, for εἰ βούλει, if you will ; Elian ; εἰ σοὶ ἡδομένῳ ἐστί, if you please ; Plato ; ὅτῳ ὑμῶν μὴ ἁχθανομένῳ εἴη, to whom of you would it not be grievous ? Xen ; ἡδὲ πάντο τοῦτο προσδεχομένοις αὐτοῖς ἦν, this they little expected ; Arrian ; ἡδὲ ἀβίῳ ἄκωνι ἦν, nor was he unwilling ; Idem ; τῷ δὲ ἁσμένῳ γίνεσθαι ἀνδρας ἀγαθοὺς διασῶσαι, he willingly saved good men ; Idem ; ἐξῶν μὲν καὶ πεπειραμένοις ἂν τι γένοιτο ὑμῖν, this you may experience.

XX. Any active verb may govern the accusative and dative, when, together with the object of the action, it expresses the person or thing in relation to which it is exerted ;

Ἵπισχνέομαι σοὶ δέκα τάλαντα, I promise you ten talents.

The noun in the dative is sometimes put in the accusa-

tive ; as, παρεκάλεσά σε ταῦτα for τέλοις, I exhorted you to these things.

ACCUSATIVE.

XXI. Verbs signifying actively, govern an accusative of the object ; as, γινῶδι σεαυτὸν, know thyself.

1. Some verbs are active in Greek which are neuter in Latin ; as, ὀμνυμι, to swear ; ἀποδιδράσκω, to escape from ; λανθάνω, to lie hid ; πείθω, to persuade ; ὑβρίζω, to insult ; ἀδικέω, to injure ; ἀμείβομαι, to remunerate, &c.

2. Some neuter verbs are followed by an accusative of the object of immediate reference ; as, δορυφορέω (τινά,) to bear arms for some one ; φθάνω, to anticipate ; ἐπιπροσέειν, to be a guardian to any one ; ἐκλείπω, to fail ; ἀπομάχομαι, to fight off.

3. Some neuter verbs expressing an emotion or feeling with regard to an object, are followed by it, in the accusative ; as, αἰσχύνομαι τὸν πολυῦμνον Θεόν, I blush before the God distinguished in song. *ψ. 120. 67*

4. Neuter verbs govern the accusative of a noun, whose signification is similar to their own ; as, πόλεμον πολεμίζεις, to make war. The Poets often use neuter verbs in an active sense ; as, συρίζων φόνον, hissing slaughter ; αἱ πηγαὶ ῥέουσι γάλα καὶ μέλι, the fountains flow with milk and honey.

5. The Attics delight in the accusative, and often use it after verbs which govern the genitive or dative ; especially after verbs of sense ; as, ἀκέω ταῦτα, I hear these things.

6. A clause or a sentence often expresses the object of a transitive verb ; as, ἐπιθυμοῦμεν ἀκῆσαι τί ποτ' ἐστὶν ὁ μῦθος, we wish to know what the fable is. Here τί ποτ' ἐστὶν ὁ μῦθος is the object of the verb ἀκῆσαι.

TWO ACCUSATIVES.

XXII. Verbs of asking and teaching, clothing and concealing, speaking or doing well or ill, and some others, govern two accusatives, the one of the person, the other of the thing ;

Χρὴ αἰτεῖν τοὺς Θεοὺς ἀγαθὰ, we ought to ask good from the Gods ; Æsch. ; ἐξέδυσαν αὐτὸν τὴν πορφύραν, καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια τὰ ἴδια, they took off from him the purple robe, and put on his own garments ; Mark xv. 20 ; τὴν θυγατέρα

ἐκρυπτε τὸν θάνατον τοῦ ἀνδρός, he concealed from his daughter the death of her husband ; Lysias ; μηδὲν εἰπῆς φλαῦρον ἀνδρας δεξιούς, you should speak no ill of worthy men ; Aristoph. ; Λακεδαιμονίους, πολλὰ τὴν πόλιν ἠδικηκότας, καὶ μεγάλα, the Lacedemonians, who have done the city many, and great injuries ; Demosth.

1. *Incentives* govern two accusatives, when the included verb governs an accusative ; as, γάλα ὑμῖς ἐπόησα, I have fed you with milk. 1 Cor. iii. 2 ; ὀρκίζω ὑμᾶς τὸν Κύριον, I bind you by an oath before the Lord ; τὰ σέμν' ἐπη κόλαζε κείνους, reprove them with chaste words ; Soph.

2. Verbs governing the accusative with a genitive, sometimes change the genitive into the accusative, and thus govern two accusatives ; as, κατηγορῶ σε ψεύδος, I accuse you of falsehood.

3. Verbs governing an accusative of the object, may likewise take an accusative of a noun similar in signification to their own ; as, Φίλιππος νικήσας τοὺς Ἀθηναίους τὴν ἐν Χαιρωνείᾳ μάχην, Philip having conquered the Athenians in the battle of Chæroneia ; Polyb. ; φορτίζετε τοὺς ἀνθρώπους φορτία δυσθάλακτα, ye load men with burdens difficult to be borne. Luke xi. 46.

PASSIVE VOICE.

XXIII. The agent or doer is put in the genitive, after passive verbs and those of a passive signification, with the prepositions, ὑπὸ, ἐκ, παρὰ, πρὸς ;

Μὴ νικῶ ὑπὸ τοῦ κακοῦ, he not overcome of evil ; πρὸς Θεῷ καὶ πρὸς ἀνθρώπων ἐτίμηται, he was honored by God and man.

1. The preposition is sometimes omitted ; as, φίλων νικῶνται φίλοι, friends are influenced by each other ; Soph. After the Perfect Passive, the preposition is generally omitted.

2. The noun is sometimes put in the dative instead of the genitive ; as, ὑπὸ σαλράταις διοικεῖσθαι, to be governed by viceroys ; Herodian ; τεποιήται μοι, it has been done by me.

XXIV. When the verb in the active voice governs two cases, in the passive it retains the latter case ;

Κατηγορέομαι κλεψῆς, I am accused of theft ; δύνασθε εἰς βάπτισμα, ὃ ἐγὼ βαπτίζομαι, βαπτισθῆναι, * can ye be baptized with the

* Βαπτίζω, is an incentive, governing two accusatives, because the included verb Βάπτω governs one. See rule 22.

baptism with which I am baptized? Math. xx. 22; οἱ ποτιζόμενοι τὸ γάλα, who are fed with milk; Κάιν παρὰ τοῦ διαβόλου τὸν φόβον καὶ φόνον ἐδιδάχθη, Cain was taught envy and murder by the devil; Nazian; ἐνδεδυμένοι χιτωνίσκους, clothed in little tunics.

1. Sometimes the dative of the remote action is made the nominative of the Passive; and the accusative of the immediate action is retained after the verb; as, Δημόναξ ἐπιστεύθη τὴν ἀρχήν, for Δημόναξι ἐπιστεύθη ἡ ἀρχή, Demonax was entrusted with the government; Lucian; τὴν δὲ ἐκ χειρῶν ἀρπάζομαι, she is snatched from my hands; θάνατον κατακριθεῖς, condemned to death.

2. Passive verbs are often followed by the accusative, a preposition being understood; as, Προμήθευς ὑπὸ ἀετὸς ἐκείρετο τὸ ἥπαρ, Prometheus was torn by an eagle as to his liver; Lucian.

3. Passive, like neuter verbs, take a noun in the accusative, of a similar signification to their own; as, ἐχάρησαν χαρὰν μεγάλην, they were rejoiced with great joy. Matth. ii. 10; πλῆγας ἑκατὸν τεῖ μάστιγι τυπείσθω, let him be beaten a hundred stripes with the whip; Plat.

IMPERSONAL VERBS.

I. Impersonal verbs govern the dative;

Μέγιστον ἔδοξεν αὐτῷ, it seemed to him a very great thing.

Χρὴ more commonly governs the accusative.

II. Χρὴ, πρέπει and δεῖ, *it behoveth*, govern the accusative, with the infinitive;

χρὴ τὸ ποιεῖν, this must be done.

III. Δεῖ, μέλει, and some others, frequently govern the dative of the person, and the genitive of the thing;

Δεῖ πολλῶν σοι, you have need of much; μέλει μοι τὸ, I have a share of this; τῶν τέκνων τῷ πατρὶ μέλει, children are the care of parents. The dative of the person is not always expressed.

The nominative is often used instead of the genitive of the thing; as, διαφέρει τί σοι τὸ or τὸ, how does this concern you?

Δεῖ sometimes takes an accusative of the person with a genitive of the thing.

General principles respecting the Infinitive and Participles.

When a Verb is dependent on a preceding Verb or Adjective, that Verb or Adjective may either,

I. Convey (with their adjuncts) a *complete* and independent idea; as, ἀλλ' ἵθι μὴ μ' ἐρέθιζες, σώσας ἑαυτὸς ὥς κε νέηαι, but *go, offend me not, that you may depart safe*: or

II. May be *incomplete*, and require one or more words to complete the sense; as, ἦλθον ἰδεῖν σε I *came* to see you; ἦ δ' οὐ ἀκούειν, *pleasing* to hear.*

In the first case, i. e. when the Leading clause makes complete sense, the object *immediately* in view (in the dependent clause) is expressed by means of conjunctions with a *finite* Verb, (ἵνα, ὅφρα, ἕως, ὥς &c.) as παραινῶ σοι μαθεῖν γράμματα, ἵνα σοφίτητος γένῃ I *exhort* you to the study of literature *that* you maybe more wise. An *incidental* object not directly in view, is put in the Infinitive with ὥστε; as, φιλοτιμίαςτος ἦν, ὥστε πάντα ὑπομεῖναι τοῦ ἐπαινεῖσθαι ἐνεκα, he was very desirous of honor, so as to endure every thing for the sake of being applauded. This takes place especially after Adjectives of comparison, and τασούτος, τοιούτος, οὕτως.

Verbs denoting to say, to announce, to mean, to think and to hope, constitute a regular exception to this rule, and are followed by the Infinitive: Those of the first class however (*to say*) often take the finite Verb with ὅτι or ὥς. Individual exceptions are also to be found occasionally; as ἐγὼν ὁδε πάντα παρῶχειν *adsum ut omnia prebeam*, I am here to furnish all.

When the sense of the Leading Verb or Adjective is *incomplete*, and supposes, of course, a farther object of reference,

1. That object may involve another *Verb* as *part* of it; and then that Verb is in the Infinitive without a conjunction; as, ἤρξατο λέγειν, he began to say; ἀρίστος ακοντίζειν, very excellent at darting. This is accordant to the English idiom; while in Latin, the same idea would more commonly be expressed by the Subjunctive with *ut*, or some other conjunction. Thus *oro te ut venias, hortor te ut scribas, impedit me quominus scriberem*, are all rendered

* It is important in this case to decide clearly whether the sense of the leading verb is complete or incomplete. Thus in εὐχαρίστων εἶπαι, I entreat you to come; the words "Entreat you" make sense, indeed, by themselves; but not *the* sense intended; which is, I entreat your coming.

in Greek by the Infinitive, δέομαί σου ἐλθεῖν; παραινῶ σοι γράφειν; παρώξυνεν ἐμέ μανθάνειν; ἐκώλυσεν με γράφειν (or μὴ γράφειν.)

This rule embraces Verbs denoting "to say" and all included in that idea; as, to assert, deny, mention, announce, shew, also to give, think, mean, hope, seem, and verbs of motion. These are followed by the infinitive, though verbs of the class first mentioned are sometimes followed by the finite Verb with ὅτι or ὥς, as, λέγουσι τὸν ἑταῖρον τεθνάναι, or λέγουσι ὅτι (or ὥς) ὁ ἑταῖρος τέθνηκε, they say that our companion is dead. Sometimes the conjunction and a finite Verb are used in other cases; and this is *always* done after ἐπιμελεῖσθαι, to take care.*

The Infinitive is likewise put after words which express a quality, and shows the *respect* in which that quality exists; as, δεινός ἐστι λέγειν, he is powerful in speaking; πῶς χαλεπὴ λαβεῖν a city difficult to take. Here it corresponds to the Gerund in *do* or the Supine in *u* of the Latin language.

2. The complete leading Verb may have some *person* or *thing* as its object, complete in itself, but qualified by some *farther* description; and then the verb expressing that qualification is put in the participle; as ὁρῶ σε γράφοντα I see *you* writing. This use of the participle, which is common to all languages, is *extended* in Greek much farther than in Latin; and embraces many cases where the Subjunctive with *ut*, or the Infinitive would be used; as, αἰσθάνομαι σὲ χαλεπαίνοντα, *sentio te iratum esse*, I perceive that you are angry. In this it accords with the English idiom, but goes much farther; ἔλξω χαίρων, I will not cease from rejoicing, (or to rejoice) ἑώρων τοὺς στρατίωτας ἀχθομένους they saw that the soldiers were angry; γινῶτε ἀναγκαῖον τε ὅν ὑμῖν &c., know that it is necessary for you &c. If the subject of the participle, be the same with that of the leading verb, it is put in the nominative; as, ὁρῶ ἑξαμαρτάνων, *video me errare*, I perceive myself to err. Otherwise it is in the case which the leading verb governs;

* The distinction here made between the use of the *finite* verb with conjunctions, and the *Infinitive* without them, according as the sense of the leading verb or Adjective is *complete* or *incomplete*, must be taken only as the prevailing usage; from which a departure is admissible in cases of necessity. Thus in English the *regular* and *natural* form would be, "I gave it to him to keep." But we may say, "I gave it to him, *that he might keep it*." Still there must in this case, be a reason for the departure from common usage. In other cases, either form is admissible. The same is the case in Greek, especially after Verbs which may, without impropriety, be considered either as complete or incomplete. Such as λέγουσι, and many others.

as, ἡσθόμεν αὐτῶν οἰομένων εἶναι σοφωτάτων I perceived them to think themselves wise; αἰσθόμενος δέ ποτε Λαμπροκλέα πρὸς τὴν μητέρα χαλεπαίνοντα perceiving Lamprocles to be angry with his mother. Ὁ Κῦρος διαμνημονεύεται ἔχων, Cyrus is represented to have had; from the active construction, οἱ Πέρσαι διαμνημονεύεσι τὸν Κῦρον ἔχοντα &c. the Persians represent Cyrus to have had &c.

The Verbs thus followed by an object complete in itself, but qualified by a subsequent participle having the force of the Infinitive, are those of persevering, ceasing, showing, bearing, enduring, overlooking, verbs of sense, and those signifying any act or feeling of the mind: also ἀρχομαι, and some others. In some cases, however, they are followed by the finite Verb with a conjunction.

THE INFINITIVE.

I. The infinitive, with or without an article, is used as a noun in any case; and the subject or agent of the verb is in the accusative;

Nom. χαλεπὸν τὸ μὴ φιλεῖν, (supp. ἐστί,) it is hard, not to love. Anac.

Gen. πολλάκις δοκεῖ τὸ φυλάξαι τ' αγαθὰ, τοῦ κλῆσασθαι χαλεπώτερον εἶναι, to preserve good, seems often more difficult than to gain it; Plut.; φιλόσοφος ἄνευ τῆς πράξεως, a philosopher without action; μέχρι τῆς λέξεως, at the word.

Dat. τῷ φιλεῖν ἀκαίρως ἴσον ἐστὶ τῷ μισεῖν, to love out of reason is the same as to hate.

Acc. τυφλοῖς πολλοῖς ἐχαρίσατο τὸ βλέπειν, he gave sight to many blind.

1. Sometimes the infinitive is preceded by its *subject* or *agent*, and the clause used as a noun; as, πρὸ τῆς σε Φίλιππον φωνῆσαι, before Philip called you; πρὸς τὸ ἀγαθὸς φαίνεσθαι, to appear good. Here Φίλιππον φωνῆσαι, and ἀγαθὸς φαίνεσθαι, are taken as nouns, and governed by the preceding preposition.

2. The infinitive supplies the place of gerunds and supines, which are only verbal nouns; as, κακῶς ἐπιστάμενος ἵππεύειν, minus peritus equitandi; οὐκ ἦλθον βαλεῖν εἰρήνην, non veni missum pacem.

3. The infinitive is sometimes used instead of the impersonal participle; as, ἐμοὶ δοκεῖν for ἐμοὶ δοκεῖν, as it appeared to me; δεῖν for δεόν, when it ought. f. 151. r

II. One verb governs another in the infinitive, (*when*

the second denotes the object to which the action of the first is directed ;)

Ἦρξατο λέγειν, he began to say.

Many *adjectives*, especially those which denote *fitness*, *will* or *power*, govern the infinitive ; as, ἀριστος ἀκοντίζειν, excellent in darting. Ὄξυς ὁρᾶν, sharp-sighted.

III. The infinitive mood has the accusative before it, (*when its subject or agent is different from that of the preceding verb ;*)

Τί βροτοὺς φρονεῖν λέγεις ; why do they say that mortals are wise ?

Sometimes the noun before the infinitive is governed by a preceding verb.

IV. When the *subject* or *agent* of the infinitive is the same with that of the preceding verb, it is put in the same case ;

Φησὶν οὗτος ἁμείνων γεγενῆσθαι στρατηγὸς ἔμᾳ, he says he was a better general than I ; καὶ οὐκ ἐνδύσομεν πρόφασιν οὐδενὶ κακῷ γενέσθαι, and we will not give to any one a pretence of being bad.

1. When the subject of the infinitive is the subject also of the preceding *finite* verb, then it is omitted in the infinitive, except when an emphasis is laid upon it ; as, ἔφη εἶναι στρατηγός, he said he was general ; but ἔφη αὐτὸς εἶναι στρατηγός, ἔκ ἐκείνοι, he said that *he* and not *they*, &c.

2. If all things in the sentence refer to the same person, ὥς or ὥστε, or a preposition may be joined, even with a nominative, to the infinitive ; as, οἱ Πέρσαι ἐνόμισαν, εἰ παρακαλέμενοι, ὥστε τὰ ὅμοια ποιοῦντες τῶν αὐτῶν τυγχάνειν the Persians supposed that, if called, they should obtain the same reward, doing the same things ; διὰ τὸ μὴ σοφοί εἶναι, because they are not wise ; πρὸς τὸ ἀγαθοὶ φαίνεσθαι, to appear good.

3. A few instances may be found in which the accusative precedes the infinitive, though both verbs refer to the same person ; as, λέγει ἑαυτὸν ἕτερον γεγονέναι, he said that he was become another.

V. The infinitive is often used for the imperative ;

Χαίρειν μετὰ χαϊρόντων, κλαίειν μετὰ κλαιόντων, rejoice with them that do rejoice, and weep with those that weep ; δὲ σώζειν μὲν εἴς Μессσηνίους, σώζειν δὲ καὶ σεαυτὸν, save the Messenians and yourself.

VI. The infinitive, is often put for other moods, with ὡς, ὥστε, ὥτε, εφ' ὅσω, πρὶν, πάρος, επειδή, μέχρι or μέχρις, and οἷος preceding it ;

ὥς ἰδεῖν ἄνθρωπον, for ὡς ἰδὲν ἄνθρωπος, when the man saw ; πρὸ ἁλέκτορα φωνῆσαι before the cock crow ; οἱ θεοὶ εἰσὶ οἷοι μὴ μεταβάλλειν, the Gods are such as cannot change.

PARTICIPLES.

I. Participles govern the case of their own verbs ;

Τοὺς νεωτέρους τοιαῦτα ἤθεα παιδεύοντες, instructing the young-men in such manners.

II. Participles are often used as nouns ;

Οἱ γραφόμενοι Σωκράτην, the accusers of Socrates ; ὁ ἐρχόμενος, he who cometh.

There is this difference between the participle and the corresponding noun. The former expresses the person described *in action* ; the latter does not. Ὁ δοῦλος is a man in the rank or condition of a slave : ὁ δουλεύων is one, at the time referred to, fulfilling the office of a slave.

III. Participles are used for the infinitive, after verbs.

These are verbs of sense, and those denoting any act or feeling of the mind, also persevering, bearing, overlooking, ἄχομαι, and some others ; as, οὐ παύσομαι γράφων, I will not cease to write ; μέμνημαι ποιήσας, I remember to have done it ; φαίνεται τοῦτο πεποιηκώς, he appears to have done it ; οὐκ εἶδα ἔγωγε καλλίῳ παιδὶ ἰδῶν, I know not that I have seen a more beautiful girl ; δεῖξω πεποιηκώς I will show myself to have done it ; μέμνησο ἄνθρωπος ὢν, remember that you are a man ; ἤσθοντο δὲ οἱ πολλοὶ πεφευγότος Ἀντωνίῳ, the people perceived that Antony was fled ; ὄψομαί σε μετ' ὀλίγον δακρυῶσαν, I shall see you after a little time, weeping.

1. The participle agrees with its noun ; but after a reciprocal Pronoun may agree either with that pronoun, or with the nominative of the verb ; as, σὺ νοῖδα ἑμαυτῷ ἁμαρτάνων or ἁμαρτάνοντι, I am conscious of doing wrong.

2. Adjectives denoting *clearness* are followed by participles ; as ὁ ἄλλος εἰ συκοφαντῶν, you are plainly a sycophant ; ἐστὶ δὲ ἔκ ἁδήλος ἐρῶν, he is clearly about to say.

3. A participle, with the verbs εἰμί, ὑπάρχω, γίνομαι, ἔχω, ἔχω, is often put for its own verb ; as, προεξεηκότες ἦσαν, for προεξεηκέισαν ; ἀπεκλακώς ἐσθι τὸν ἄνθρωπον, he has killed the man, for ἀπέκλαξε ; ἔχεις τάραξας for ἐτάραξας, you have disturbed.

4. When the participle is joined with λανθάνω, φθάνω, τυγχάνω, διατελέω, διαγίγνομαι and διάγω in any tense, it is rendered by that tense, and the verb by an adverb ; as, ἔλαθε βόσκων, he secretly fed ; ἔλαθόν τινες ξενίσαντες τοὺς ἀγγέλους, entertained angels unawares ; οἱ ἐτυγχانون ὅντες, who were there by chance ; ἐτυγχάνομεν περιπατάντες, we happened to be walking.

5. In some instances, the participle has a real and pertinent signification, though apparently redundant ; as. φανερός ἦν καὶ δημοσικὸς καὶ φιλόανθρωπος ὢν, he being sympathetic and humane, was manifest—being really humane, he, in consequence, so manifested himself ; ἀγαπήσας αὐτὸν ἔχω, having loved him, I so have him—having loved him, I still hold him dear.

6. Participles are often used for the sake of emphasis ; as, ἰδὼν ἰδόν, seeing I have seen.

7. Participles have sometimes the adverb *μηλαζύ* before them in whatever case the construction requires, and thus used have the sense of the Latin gerund in *dum* ; as *μεταζύ ὀρύσσων*, in the midst of digging.

CONSTRUCTION OF CIRCUMSTANCES.

I. A noun expressing some quality or circumstance is put in the genitive ;

Ἀνδρίας δώδεκα πηχέων, a statue of twelve Cubits.

II. The cause, origin and part affected, are put in the genitive ;

Μακάριος τῆς τύχης, happy from his fortune ; or fortunate ; φιλεῖ αὐτὸν τῆς ἀρετῆς, he loves him for his virtue ; λύκον κρατεῖν ὠτων, to take a wolf by the ears.

The cause, source, origin, and part affected, are very frequently put in the accusative by synecdoche, κατὰ, διὰ, &c. being understood.

III. The manner, instrument, means, and end, are put in the dative ;

Κρατεῖ μηχαναῖς, he conquers by stratagems ; ἀργυραῖς λόγχοισι μάχεσθαι, and πάντα κρατήσεις, fight with silver weapons, and you will conquer all things ; παραμυθητικὸν ὁ φίλος καὶ τῇ ὀφει καὶ τῷ λόγῳ, a friend gives consolation by his looks and words. Arist.

The manner, instrument, means and end, are often put in the accusative by synecdoche ; as, πατήρ σοι τὴν ἡλικίαν, μᾶλλον δὲ τὴν εὖνοιαν, a father to you in respect of years, more so in respect of kindness ; Helioid. ; εἶαν δράσης μηδέν, you should do nothing with violence.

IV. Nouns which denote that *with regard* to which any thing is done, are commonly put in the genitive ;

Εὖ ἔχειν φρενῶν, to be favourable in mind.

V. The price of a thing is to be put in the genitive ; and sometimes in the dative ;

Ὀνησάμην πέντε δραχμῶν, I bought it for five drachmæ ; χρυσίῳ τὴν νίκην ὠνήσατο, he bought the victory with gold. Διναμαι has the price after it in the accusative governed by some verb understood.

In purchasing or exchanging goods, the thing received is that from *a regard* to which the exchange is made, and must therefore be put in the genitive ; as, ἡμειβε χρυσία χαλκείων, he exchanged golden for brazen arms—his receiving brazen arms being the *ground* of giving away the golden. When the dative is used, it expresses the *means* or *instrument* of procuring the exchange ; as, χρυσίῳ τὴν νίκην ὠνήσατο, he bought the victory with gold.

VI. The place *where* is often put in the dative without a preposition.

Μαραθῶνι, at Marathon.

Sometimes, though rarely, it is put in the genitive ; as, Ἀργεος for ἐν Ἀργεῖ.

VII. Measure of excess is put in the dative ;

Ἐνιαυτῷ πρεσβύτερος, older *by* a year.

VIII. The distance from one place to another is put in the accusative ;

Ἐφεσος ἀπέχει, τριῶν ἡμερῶν ὁδόν, Ephesus is distant three days journey ; δεκαπέντε πῆχεις, ἐπάνω ὄρων ὑψώθη τὸ ὕδωρ, the water rose twenty-five cubits above the mountains. Sometimes, though rarely, in the dative ; as, Πενταπόλεως Τρίπολις διέχει ὁδῷ εἴκοσιν εὐζώνῳ ἀνδρὶ, Tripoli is distant from Pentapolis twenty day's journey for an active man.

IX. Part of time is put in the genitive, *fixed* time in the dative, time *how long*, in the accusative ;

Ἡμέρας καὶ νυκτός, by day and night ; ἡμέρα μῆα, on one day ; ὀργὴ φιλέντων ὀλίγον ἰσχύει χρένον, the anger of those who love prevails but a short time.

The time *when* is put in the accusative when *duration* is expressed ; as, ἦν διδάσκων τὰς ἡμέρας, τὰς δὲ νύκτας ἡυλίζετο εἰς τὸ ὄρος, he taught by day, and by night tarried in the mountain ; Luke xxi. 37. Here some preposition, as *διά*, is understood. The time *how long* is put in the genitive when it denotes “a *portion* of time *since* ;” as, πολλὰ αὐτὸς ἔχ’ ἐώρακα χρόνῳ, I have not seen them for a long time ; in the dative, when it reaches to a fixed time ; as, ἔ πολλαῖς ἡμέραις ὕστερον, not many days after.

CASE OF THE SYNECDOCHE.

X. Substantives are very often put in the accusative by *synecdoche*, κατὰ, *διὰ*, &c. being understood ;

Πατήρ σοι τὴν ἡλικίαν, μᾶλλον δὲ εὖνοιαν, a father to you in respect of years, more so in respect of kindness ; σπαδαῖος τὸν τρόπον, of ingenuous disposition.

Nouns signifying the *form*, *manner*, *distinction*, *object*, *measure*, *number*, or *part affected*, after substantives and adjectives ; and those denoting the *cause*, *instrument*, or *manner*, after adjectives and verbs ; are commonly put in the accusative by *synecdoche*.

CASE ABSOLUTE.

XI. A substantive and participle are put in the genitive, when their case depends on no other word ;

Θεὸς διδόντος, ἔδὲν ἰσχύει φθόνος, when God gives, envy avails nothing.

1. The genitive is not, in such cases, really absolute or independent ; it expresses the origin of some circumstance mentioned in the preceding or subsequent clause ; as, Θεῶν θελόντων, Theagnes exists and is preserved *from* the Gods willing it.

2. The participles of εἶμι and γίνομαι, and some others, are often omitted ; as, ἔξεσθι φωνεῖν, ὡς ἐμὲ μόνῃς, (sc. ἔσης) I may speak when alone. The genitive, especially of pronouns, is sometimes omitted ; as, κληραμένων, (sc. αὐτῶν,) they choosing by lot.

3. The infinitive, or part of a sentence, seems sometimes to supply the place of the noun ; as, πῦρ πνεῖν τὰς ταύρας, μυθολογηθέντος, that bulls breathe fire, being circulated as a story.

4. The accusative and sometimes the nominative, are

used absolutely ; as, καὶ ταῦτα τὰ γενόμενα εὐπρεπῶς, ἔσκησαν οἱ Ἱερεῖς καὶ Λευῖται, and these things being properly performed, the Priests and Levites stood ; ἀνοίξαντες τὸ σῶμα τοῦ πόρου, πάλιν γίνεσθαι τὸ πῦρ, when they have opened the pores of the body, there is again fire.

The dative is used when there is reference to fixed time ; as, περιόντι δὲ τῷ ἐνιαυτῷ, the year having come round, &c. so likewise of an instrument or means. These instances arise from the omission of some words : thus, ἀνοίξαντες τὸ σῶμα τοῦ πόρου, i. e. ὡς ἀνοίξαντες ᾧσι, when they have opened, &c. ἄμφω ἔχομένῳ, (supp. μετὰ.)

5. Certain participles are often used instead of the case absolute ; as, δεόν, it being necessary ; διάφερον, there being a difference, &c.

6. When the *reason* of another's conduct is given, it is usually done by ὡς or ὥσπερ with the genitive or accusative absolute ; as, ἐσιώπα, ὡς πάντας εἰδότες, or πάντων εἰδότες, he was silent, *as* supposing all acquainted with it.

CASE OF THE COMPARATIVE.

XII. The comparative degree governs the genitive, when the conjunction ἢ, *than*, is omitted ;

Μέλιος γλυκίων, sweeter than honey ; πατὴρ δμείνων, better than his father ; κρέσσων οἰκτιρμῶν φθίνος, hatred is better than pity.

1. The noun in the genitive, denotes that in *respect to* which the augmentation or diminution takes place ; as, λευκίτεροι χιόνος, whiter than snow—i. e. from comparing them with snow, they appear white.

2. The *excess* of one thing over another is put in the dative ; as, μείζων ἐν δακτύλῳ, greater by a finger. See rule 7.

3. The infinitive or part of a sentence, is sometimes governed by the comparative ; as, πολλάκις δοκεῖ τὸ φυλάξαι τ' ἀγαθὰ εἶς κλῆσασθαι χαλεπώτερον εἶναι, to preserve good seems often more difficult than to gain it.

4. *Multiplicative numbers*, like comparatives, govern the genitive ; as, διπλάσιον δεῖ ἀκέειν εἰς λέγειν, one should hear twice as much as he speaks.

ADVERBS.

I. Adverbs are often used as substantives or adjectives ;

Ἄπὸ τοῦτε, from that time ; ἀπ' ἄρτι, from this time ; ἕως ἄρτι, till now ; τὸ πέραν τῆς θαλάσσης, the farther part of the sea ; ὁ ἔξω ἄνθρωπος, the outward man.

II. Derivative adverbs govern the case of their primitives ;

Ἀξίως τῷ λόγῳ, agreeable to reason ; τὸ σῶμα ὁμοίως τοῖς ἑαρινοῖς ἀνθεσι μαραίνειται, the body, like vernal flowers, decays ; ἀρεσκόντως μοί, pleasing to me ; because ἀρέσχω governs the dative ; σταθεῖσα τῷ τέκνῳ πλησίον, standing near the child ; because πλησίον governs the dative ; περίξ τὸ τεῖχος, around the wall ; because περί governs the accusative ; πᾶρεκ νῆα, without the ship ; because παρά governs the accusative ; ἐγγὺς τῷ τείχει, near the wall.

Ἐγγύς, πλησίον, περίξ and πᾶρεκ, govern the genitive likewise.

III. Adverbs having the force of prepositions govern the same cases ;

Ὅμῃ, ἅμα, together, (σύν, with,) ἔνεκα, on account of, (διά,) &c.

IV. Adverbs of place, time, order, quantity, concealment, separation, number, exception, exclamation, and some others, with adverbial nouns, have a genitive after them.

Ἄνευ, ἄτερ, δίχα, χωρίς, without ; ἀντικρὺ ἄντικρως, ἁπαντικρὺ, against, opposite ; ἄχρι, * μέχρι, * to, even to ; ἔνεκα, ἔνεκεν, on account of ; ἐγγύς, πλησίον, ἄχρι, ἄσσον, near ; ἐκτός, ἔξω, ἔκτισθεν, without ; ἐντός, ἔσω, εἴσω, ἐντισθεν, within ; πλὴν, παρ' ἐκτός, except, but ; μετὰ, among ; ὀπίσω, ὀπισθεν, behind ; πρόσθεν, before ; πέραν, ἐπέκεινα, beyond, &c.

Ἀχρι τῆς σήμερον ἡμέρας, to this day ; ἔνεκα τῆς βελτίστης, for the best ; ἐχομένως τέλων, after those things ; λάθρα πατρίς, without his father's knowledge ; ἄνευ κόμας, without labour ; τοιούτων ἄδην, abundance of such ; ἅπαξ τῆς ἡμέρας, once a day ; χωρίς τῶν εἰρημένων, beside what has been said ; ὦ τῷ ἁδίκη-ματι, Oh, the injustice ! ὦ μοι τῶν κλημάτων, alas ! my possessions ! τῆς τύχης, for ὦ τῆς τύχης, what an incident ! τίνος χά-

* Ἀχρις, μέχρις, before a vowel.

μιν, for whose sake ; δίκην ποταμῶν, like rivers ; ἐνώπιον τοῦ Θεοῦ, before God.

The adverbs enumerated above, and many others, have very much the nature of prepositions.

Adverbs of the final cause are sometimes omitted ; as, ἔγραψα τῷ μὴ τίνας ζητῆσαι πόλε, (supp. ἐνεκα.) I have written for this reason, lest any should happen to enquire. Thucyd.

V. Adverbs of *accompanying* are followed by the dative ;

Ἀμα τῇ ἡμέρᾳ, at day break ; ὁμῶς τοῖς ἄλλοις, together with the rest.

VI. Adverbs of swearing are followed by the accusative ;

Νὴ Δία, by Jupiter ; νὴ Πλούτωνα, by Pluto ; μὰ τὸ δὲ σκήπτρον, by this sceptre.

VII. Adverbs of showing govern the nominative ;

Ἴδὲ ὁ υἱός σου, behold thy son ; ἰδὲ ὁ ἄνθρωπος, behold the man !

VIII. Two or more negatives strengthen the negation, if they belong to the same verb ;

Οὐδέτις ἔμὴ φάγω ἐξ αὐτῆς, I will by no means eat of it any more ; Luke xxii. 16 ; οὐδὲ τις ἦν ἐδέεω ἐδείς κείμενος, in which no one had ever been placed. Luke xxiii. 53.

1. The several adverbs deny of different things. Thus, in the second instance, ἔκ denies of the fact ; ἐδέεω, of time ; ἐδείς, of person.

2. When the negatives belong to different verbs, each qualifies its own verb, and they generally affirm ; as, ἔδυναμαι μὴ μεμνησθαι αὐτοῦ, I cannot avoid remembering him. Xenoph.

3. Οὐ and μή are often placed, not before the verb which they qualify, but before some other one in the sentence ; as, ἔκ εἶπεν ἀπελθεῖν, he said he would not depart.

VARIOUS CASES AFTER ADVERBS OF PLACE.

GENITIVE OR DATIVE.

Ἀμμίγα, ἀμμίγδην, ἐγγύς, ἐγγύθεν, πάρεγγυς, σύνεγγυς, ἐξῆς, ἐφεξῆς, σχεδόν, σχεδόνθεν, αὐτοσχεδόν.

Oftener a *Genitive*.

ἄγχι, ἀγχίοθι, ἐκποδών, πλεσίον, ἐπίπαρσθεν.

Oftener a *Dative*.

ἀνάπαλιν, ἑμπαλιν.

GENITIVE OR ACCUSATIVE.

εἶσω, μέσφα, πάρεκ or πάρεξ, περίξ.

DATIVE OR ACCUSATIVE.

δεῦρο.

GENITIVE, DATIVE, OR ACCUSATIVE.

ἄχρι, ἄχρις, μέχρι, μέχρις.

MOODS.

1. Adverbs of likeness, manner and interrogation, have commonly an indicative ; of doubting, an indicative or optative ; of exhorting or encouraging, an imperative, and sometimes a subjunctive or indicative. Other adverbs have various moods.

2. Αἶ, αἶθε, εἰ, εἶθε, ὦς, joined to the imperfect ὤφειλον or ὅφειλον, or the second aorist ὤφελον or ὅφελον, are placed before an infinitive, in the sense of the optative ; as, εἶθ' ὅφελον ἄγαμος τὲ μένειν. ἄγονος τὲ γενέσθαι, I wish I had remained unmarried, or had been childless.

3. Ὦφελον or ὅφελον, without the preceding particle, is placed before other moods ; as, ὅφελον ψυχρός εἴης, I wish thou wert cold.

4. Εἴθε precedes an optative in the present and future tenses ; an indicative in the perfect, and sometimes an infinitive ; as, εἴθε γράφωμι, I wish I wrote ; εἴθε γέγραφα, I wish I had written ; εἴθε σέ μη δυητοῖσι γενέσθαι πῆμα ποδεινόν, I wish thou wert not a desirable evil to mankind.

CONJUNCTIONS.

Conjunctions couple together the same cases, moods and tenses ;

Ἦρξατο ὁ Ἰησοῦς κηρύσσειν καὶ λέγειν, Jesus began to preach and to say.

MOODS.

The following conjunctions govern an

Indicative and Optative.	Indicative and Subjunctive.	Indicative and Infinitive.*
εἰ, if.	ὅτε, } when.	ἐπεὶ, } after,
ὅτε, that.	ἐνεκα, }	ἐπειδὴ, } since.
ἐπειδὴ, }	ἐπειδὴν, after.	ὥστε, that.
ὥστε, } when.		
Indicative, Optative, and Subjunctive.		Indicat. Opt. Sub. and Infin.
ἄν, } if.	ἵνα, }	ὥς, that.
εἰαν, }	ὅπως, }	ἕως, until.
κάν, although.	ὅμως, }	
ὅταν, when.		

CORRESPONDING PARTICLES.

Ἐπειδὴν, when ;	τὴν καὶ οὕτω, then.
Καθὼς, as ;	οὕτω, so.
Μέν, indeed ;	ὁδέ, but.
Μίαν, both ;	ὁδέ, and.
Ὅμοιως, like ;	ὡς, as.
Ὅπου, where ;	ἐκεῖ, there.
Ὅπου, where ;	ἐνταῦθα, there.
Οὕτως, so ;	ὥς, as.
Παραπλήσιον, so ;	ὡς, as.
Πρίν, before ;	ἤ, that.
Πρίν, before ;	πρίν, that.
Τότε, then ;	τότε, when.
Τότε, then ;	τόταν, when.
Τότε, then ;	ἐπειδὴν, when.
Τότε, then ;	ἡνίκα, when.
Ὡς, as ;	οὕτω, so.
Ὡς, as ;	ὡσαύτως, thus.
Ὡς, as ;	οὕτω, so.
Ὡς, as ;	οὕτω, so.
Ὡς, as ;	καί, so.
Ὡς, as ;	ὡσαύτως, thus.*

* Whenever a conjunction or adverb goes before an infinitive, there is an ellipsis of some verb, such as, συνέβη, &c.

† One of the corresponding particles is frequently omitted : as, οὕτως ἐν τῇ βίᾳ ταχίστα γηράσκει ὡς ἡ χάρις. Socrates.

PREPOSITIONS.

I. Ἄπο, ἀντί, ἐκ (ἐξ) and πρό, govern the genitive only.

Ἐν and σύν, the dative.

Εἰς (εἰς) the accusative.

Διά, the genitive and accusative.

Ἀμφί, ἀνά, ἐπί, κατά, μετὰ, περί, παρά, πρός, (Att. ὡς.) ὑπέρ, ὑπό, govern the genitive, dative, or accusative.

II. Prepositions in composition often govern the same case, as when they stand by themselves;

Ἐξῆλθε τῆς οἰκίας, he went out from the house.

The principal *relations* of things to each other are expressed in Greek by three cases; *origin* and *possession*, by the genitive; *acquisition* and *communication*, by the dative; and *action*, by the accusative. But these cases being altogether insufficient to express all the varieties of these relations, prepositions are used to denote many relations of *place*, *time*, *cause* and *effect*; *motion* and *rest*; *connexion* and *opposition*. Every preposition has one primary meaning, to which all the other significations, arising from figurative or analogical relations, may be referred. The meaning of the prepositions is generally adapted to the use of the case. The primary signification of ὑπό, is *under*. The genitive, when joined with it, expresses *influence* or *origin*; as, ὑπὸ καύματος, *under the influence of heat*: the dative expresses the *instrument* or *manner*; as, χερσὶν ὑφ' ἡμετέρησιν ἄλξσα, *taken under, by our hands*; the accusative, *motion*; as, ὑπὸ Ἰλίου ἤλθε, *he came under the walls of Troy*.

The primary sense of the several prepositions will be first given; and under each, the more distant and figurative significations will be ranged in perpendicular columns.

I. Four Prepositions govern the genitive, ἀντί, ἄπο, ἐκ, πρό.

'ANTI'

Denotes originally, *facing*, *fronting*, *set over against*, *answering to*. Hence its common signification is *against*, *instead of*.

For. Ὁφθαλμὸν ἀντὶ ὀφθαλμοῦ, *an eye for an eye*.

Before. Ἀντὶ χρημάτων ἐλέσθαι τὴν δοξάν χρεή, *we ought to choose glory before (instead of) wealth*.

Against. Ἀντὶ ἀνδρός ἦλω, *go against the man*.

By a slight change of signification, ἀντί sometimes denotes *in addition to*, or *upon*.

Upon. Ἀνίας ἀντί ἀνίων, sorrows (corresponding to, in addition to) upon sorrows.

ἈΠΟ

Denotes *from*, and expresses *separation* or *distance from*, *beginning*, *cause* or *motive*. Its signification is often expressed by the word *of*, which is derived from ἀφ' or ἀπό.

From. Ὀρμῆτο ἀπὸ Σαρδείων, he marched *from* Sardis.

About. Ἀπὸ τρίτης ὥρας, about (i. e. *from*) the third hour.

After. Ἀπὸ δείπνου, *from* (the time of) supper, i. e. *after* supper.

Against. Ἀπὸ γνώμης, *aside from* (i. e. *against*) his opinion.

For. Ἀποσθέντων αὐτῶν ἀπὸ τῆς χαρᾶς, as they disbelieved *from* (for) joy.

Of. Ἀπὸ τῶν σῶν ἀλίσκω, I spend *from* (of) thine.

Of. Οἱ ἀπὸ τῆς βουλῆς, persons of the council, counsellors.

Of. Οἱ ἀπὸ τῆς φιλοσοφίας, persons of (belonging to) philosophy. i. e. philosophers.

With. Ἡ ἀπὸ τοῦ ξίφους μάχη, the battle (commencing) *from* swords i. e. a battle with sword in hand.

Without. Ἡ ἄν' ἀνδρὸς ἔσα, she being *without* (separated *from*) a husband.

ἘΚ, or ἘΞ

Denotes *out of*. It is used to express a *change from one state, place, or time, to another*; and likewise the *cause* or *materials* of any thing.

Out of. Ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱὸν μου, *out of* Egypt I have called my son.

From. Ἐξ Εἰρήνης, πολεμεῖν, *out of* (from) peace to make war.

Of. Ποτήριον ἐκ χρυσοῦ, a cup (made *out of*) of gold.

From. Γυνή ἐξ ἀνδρός, the woman *out of* (from) the man.

By. Ὁ δίκαιος, ἐκ πίστεως ζήσεται, the just shall live *by* faith, (as the cause or source.)

After. Ὑπνος ἐκ δείπνου, sleep *after* (the time of supper.)

With. Ἐκ πάσης ἐπιμέλειας, (*out of*) with all care.

ΠΡΟ

Denotes *priority* either in *place*, *time*, or *estimation*.

- Before. { Place. Πρὸ θύρων, before the door.
 { Time. Πρὸ τοῦ πολέμου, before the war.
 { Preference. Πόλεμον πρὸ εἰρήνης, war in preference to (before) peace.
 We generally *stand before* what we defend; hence
- For. { In defence of. Μάχεσθαι πρὸ τῶν παίδων καὶ πρὸ γυναικῶν, to fight (before, in defence of) for wives and children.
 { Instead of. Πρὸ παιδὸς θανεῖν, to die for his child.

II. Two prepositions govern the dative only, ἐν and σύν.

ΕΝ

Denotes *in*, contained *within*. either in *time* or *place*.

- In. Ἐν λιμένι πλεῖν, to sail in harbour.
 Within. Ἐν ἑπτὰ ἡμέραις ἀποθνήσκουσιν, they die within seven days.
 After. Ἐν πολλῷ χρόνῳ, (within) after a long time.
 Against. Ἐν ἐμοὶ θρασύς, bold (in case of) against me.
 Among. Ὀνος ἐν μελίταις, the ass among (within) the bees.
 At. Ἐν Μαντινείᾳ ἡττημένος, conquered (in) at Mantinea.
 Before. Ἐν μάρτυσι τῶν Ἑλλήνων πλεόν ἢ τρισμυρίοις, before (in the midst of) more than three thousand witnesses of the Greeks.

Sometimes it denotes *within one's power*, or *sphere of operation*; as, ἡγεῖο ἐν πνεύματι, was led in the operation of the Spirit; by the Spirit.

- By. Ἐν νόμοις τοῖς νομοθέταις μὴ θῆσθε νόμον μηδένα make no law by (the operation of) these lawgivers.
 For. Ἐν τοῖς δύο ὀβολοῖν ἐδεώρην ἂν, εἰ μὴ τῷ ἐγγράφῃ, they might have seen for the price of two oboli, had not this been decreed.
 Into. Ἐλθεῖν ἐν Ἑλλάδι, to come into (within) Greece.
 Upon. Καὶ ἐν ἐλαιοῖσιν ἔθηκε, and he put (*the roasted pieces*) (within) upon the tables.
 With. Ἐν πέλταις καὶ ἀκοντίοις, (in the way of) with shields and darts.

ΣΥΝ

Denotes *with*, *junction with*.

- With. Ἐξῆλθε Ἰησοῦς σὺν τοῖς μαθηταῖς, Jesus went out with his disciples.

- At. Σὺν τῷ δεῖπνῆιν, at supper.
 Beside. Σὺν πᾶσι ταῖς, (together with) besides all these things.
 With. Σὺν Θεῷ πειράσω, with God (with the aid of God) I will attempt it.
 During. Σὺν τῷ πίνειν, at the same time with, during the drinking.
 To. Πορεύσομαι σὺν ἁγῶνι, I will go in junction with (to) the contest.

III. One preposition governs the accusative.

Εἰς

Denotes *at*; and *motion, tendency or direction at*, or *towards*, and then it is rendered by *into*.

- At. Ἐστῆκε εἰς τὴν θύραν, he stood at the door.
 Into. Ἐκ πυρὸς εἰς φλόγα, out of the frying-pan into the fire.
 About. Εἰς ἑσπέραν, at, about evening.
 Against. Εἰς τὸν Θεὸν ἁμαρτάνειν to offend against (the offence being directed at) God.
 Among. Εἰς τὰς ἡρώας κατελέγη, he was reckoned (at the place of) among the heroes.
 Because of. { Ἐπαινέται εἰς τὸ κάλλος, he is praised because of his beauty—the praise being directed to his beauty.
 For. Εἰς ἐλάχιστον ἔστιν, it is reckoned (at) for a very small thing.
 In. Εἰς ἐκκλησίαν κατέζομαι, I sit (at the place of) in the assembly.
 Of. Εἰς Χριστὸν λέγω, I speak of Christ.
 To. Ὡς λασαμένη εἰς κύλισμα βορβόρος, the sow that was washed, to her wallowing in the mire.
 Toward. Εἰς ἐμὲ εὖνοια, good will toward me.
 Until. Εἰς ἥλιον καταδύντα δαίνυνται, they feast (till they arrive at) until sun-set.

IV. One preposition governs the genitive or accusative.

ΔΙΑ, Through,

Denotes the *medium, instrument, or agent*; the *materials* of which any thing is made; the *distance* measured by any thing in motion, and governs the genitive.

- Among. { "Ἐᾠρεψε καὶ διὰ πάντων, he excelled (throughout) among them all.
 Εὖτ' ἂν πρῶτα φυγῆς ὁλοᾶς διὰ πέτραις, as soon as thou hast passed secure (through the place of) among the tremendous rocks.
- Into. Διὰ μάχης ἵναι, to go (through) into the battle.
- Of. Βρώματα διὰ γάλακτος καὶ μέλιτος γινόμενα, food made of milk and honey.
- Through. Διὰ πνεύματος, through the Spirit.
- To. Κατέδυσε διὰ τριπόδων, he descended (among) to the tripods.
- Until. Διὰ τέλους, until the end.
- With. Οὐ θέλω διὰ μέλανος καὶ καλάμῃ σοι γράψαι, I will not write with pen and ink unto thee.
- At. Κῶμαι διὰ πολλῶν, (supp. χωρῶν) villages at a great distance.
- After. Διὰ δυεῖν ἡμερῶν, after two days—two days being the distance.
 Διὰ has that, on which it terminates, i. e. the *end* or *final cause*, in the accusative.
- For. Τοῦ σάββατον διὰ τοῦ ἀνθρώπου ἐγένετο, the sabbath was made for man.

Sometimes, though rarely, the *means*.

- Through. Ἐνίκησαν αὐτὸν διὰ τοῦ αἵματος τοῦ ἀρνίῃ they conquered him through the blood of the Lamb.

V. Ten prepositions govern three cases.

ΑΜΦΙ

Denotes *round about*, *in all directions*, *near about*, or *beside*, *about*, *concerning*.

- About. { 'Αμφὶ πόλεως οἰκέεσσι, they dwell about the city.
 Ἀμφὶ δ' ἅρ' ὤμοισιν βάλετο ξίφος, and he hung the sword about his shoulders.
 'Αγρόμενοι 'Ιορδάνης ἀμφὶ ῥέεθρα, collected about the stream of Jordan.
- After. Ἀμφὶ δ' ἅρ' αὐτῷ ἄλλοι ἔποντο, others followed (near about) after him.
- Among. Ἀμφὶ σφίσι πένθος ὄρωρε, sorrow rose (round about) among them.
- Beside. Ἦριπς δ' ἄμφ' αὐτῷ, he fell beside him.
- Near. Ἀμφὶ δὲ καυλὸν φάσγανον ἐξήλασθη, the sword was broken near the hilt.
- Upon. Κάθεσθαι ἀνδρὰ κατὰ χθονός, ἀμφὶ δ' ἅρ' αὐτῷ ἐξήλα, upon.

he threw the man upon the ground and sat down upon him.

Concerning. Μάχεσθον πίδακος 'αμφ' ὀλίγης, they fight about a small fountain.

Of. Ἀμφὶ 'αστέρων γραφή a description of the stars; literally, a writing about the stars.

ANA

Denotes to *move up or back*, and refers to the line of direction *traced backwards*. Hence it denotes *back along, against, up, upon, up and down, or among*.

Against. Ἀνὰ ποταμὸν διεκόμισαν, they bore them back along the river, i. e. against the stream.

About. Ἀγεν δ' Ὀρυθιάονα δῖον, ἄνὰ κροτάφοιο τυχήσας he took the noble Orythæon about the temple.

According to. { Ἀνὰ τὸν αὐτὸν λόγον, according to the same word, q. d. tracing the same course of speech back again.

Over. Ἀνὰ τὰ ὄρη, up over the mountains.

Through. Ἐσκεδάσθησαν ἀνὰ στρατὸν, they were scattered up and down, or through the army.

Among. Ἀνὰ τὰ ὄρεα πλανᾶσθαι, to wander up and down [among] the mountains.

A-piece. Χωρεῖσαι ἄνὰ μετρήτας δύο ἢ τρεῖς, containing two or three firkins a-piece, [i. e. *up to two or three firkins, no farther.*]

By the Poets.

Upon. Εὗδε πατὴρ ἄνὰ Γαργάρω ἄκρῳ, the father slept upon the top of mount Gargarus.

In. Ἀνὰ χερσὶν ἐλοῦσα, taking it up in her hands.

With. Χρυσέῳ ἄνὰ σκήπτρῳ, with a golden sceptre.

'ΕΠΙ

Signifies *upon*, in different modes. With the genitive it denotes *action or situation upon*.

Upon. Ἡ σφαῖρα κυλινδεῖται ἐπὶ τῆς τραπέζης, the ball rolls upon the table.

Through. Ἐπὶ Θράκης ἐχώρει, he marched through [upon] Thrace.

Of. Ἐπὶ παιδὸς λέγων, speaking upon [of] the child.

At. Ἐπὶ σκοπῷ τοξευεῖν, to shoot at the mark.

Within. Ἐπὶ νόσσης ἐστὶν ἑκάστοι, they each stood [close upon] within the goal.

- Beside.** Ἐφ' ἀνέρωσεν ἑαυτὸν ἐπὶ τῆς θαλάσσης τῆς Τιβεριάδος, showed himself just upon, [i. e. at, beside] the sea of Tiberias.
- After.** Τὰς ὑπασπιστὰς διαβαίνειν ἐκέλευσε, καὶ ἐπὶ τῶν τὰς τάξεις τῶν Μακεδόνων, he ordered the shield-men to descend, and after [close upon] them the Macedonian ranks.
- During.** Ἐπὶ Κρόνου, during the life of Saturn.
With the dative, ἐπὶ generally denotes *junction of one thing upon another*.
- Among.** { Ἐπὶ τοῖς φίλοις, joined with, or among, his friends.
Προφητεύειν ἐπὶ λαοῖς καὶ ἔθνεσιν, to prophesy among people and nations.
Following upon in the way of *dependence, addition to, or in pursuit of*.
- With.** Ἐπὶ τοῖς, in addition to [with] these things.
- From.** Ἐπὶ τῇ πίστει, in consequence of [from] faith.
- For.** Ἐπὶ τῇ κέρδει, in pursuit of, for the sake of gain.
- Above.** Νεκροὶ τριακόσιοι ἐπὶ χιλίοις, three hundred upon [above] a thousand dead.
With the accusative, it denotes an *action directed upon*.
- Upon.** Αἶθος πίπτει ἐπὶ τὴν γῆν, a stone falls upon, or towards the ground.
- At.** Καθήμενον ἐπὶ τὸ τελώνιον, sitting upon the business of [at] the receipt of custom.
- To.** Κύων ἐπιστρέψας ἐπὶ τὸ ἴδιον ἐξέραμα, the dog returned to his vomit.
- Towards.** Ἐπ' ἀνατολὴν, towards the east.
- Against.** Βασιλεία ἐφ' ἑαυτὴν διαμερισθεῖσα, a kingdom divided against itself.

KATA

Denotes *along, against, according to, down*, and refers to the *line of direction along which a thing tends, or is situated*.

Along. Κατὰ τὴν ὁδόν, or κατὰ τῆς ὁδοῦ, along the road.

Through. Κατ' ὅλης τῆς Ἰσδαίας, through all Jewry.

In. Κατ' ὄναρ, in a dream.

To. Ἦχοντο κατὰ στρατόν, they came to the army.

Toward. Κατὰ βορρᾶν ἐστειλὼς, standing toward the north.

Against. Κατὰ Χριστοῦ, against Christ.

Over. Εἰσι κατ' ὄρεος, goes against [over] the mountain.

- Under. Ἐδὺ κατὰ γαίης, he went against [under] the earth.
 Upon. Κατὰ γῆς πίπτειν, to fall against [upon] the ground.
 At. Κατὰ σκοπῆς τοξεύειν, to shoot against [or at] a mark.
 About. Κατ' ὀφθαλμῶν κέχυτ' ἀχλὺς, a mist was spread about his eyes.
 Of. Ὅτι ἐμαρτυρήσαμεν κατὰ τοῦ Θεοῦ, because we have testified in regard [of] God.
 Down. Ὁρμήσε κατὰ τοῦ κρημνῆς εἰς τὴν θαλάσσαν, rushed down the precipice into the sea.
 Among. Κατὰ συφεοῦσιν εἴργει, she confines them along the line of [i. e. among] the sties.
 From. Κατὰ δὲ σφίσι κελαινὸν αἷμ' ἀπελείβετο, the black blood flowed along [from] them.
 According to. Κατὰ Ματθαῖον, according to Matthew.
 By. Κατὰ φυλὰς καὶ κατὰ φρήτρας, according to [i. e. by] tribes and wards.
 So far as. Κατὰ δυνάμιν, according to his strength, so far as he could.
 After. Κατ' εἰκόνα τοῦ κτίσαντος, according to, or after, the image of him who created.
 Before. Κατ' ἐπιτάλας σοὶ λέγει, he speaks to thee before thy face.
 Near. Κορίνθιοι κατὰ τοὺς Ἀθηναίους ναῦς εἶχον, the Corinthians had their ships near the Athenians.

META

Denotes *connexion* or *concomitancy*, and is rendered by *with, among, between, after*.

- With. Εὗρον τὸ παιδίον μετὰ τῆς μητρὸς αὐτοῦ, they found the young child with his mother.
 Among. Μετὰ τῶν νεκρῶν, in the same place with (or among) the dead.
 With. Ὁ Θεὸς ἐποίησε μετ' αὐτῶν, God wrought with them.
 By. Χαῖται ἐβλόβοντο μετὰ πνοῆς, their manes were blown with (by) the wind.
 With. Μετὰ τοῦ ἀρνίου πολεμήσουσι, they shall fight with the Lamb.
 On. Ὁ ποιήσας τὸ ἔλεος μετ' αὐτοῦ, he that showed mercy on him, i. e. with him as the object of it.
 In. Μετὰ χειρῶν ἔχων, having between (in) his hands.
 Among. Μετὰ πρωτοῖσι πόνειτο, he was busy among the foremost.

pared with the angels ; i. e. hast lowered him beneath the angels.

For. Παρὰ τὸτο δὲ ἐστὶν ἐκ τῆς σώματος, [for this reason] it is not out of the body.

For. Θεὸς ἐδόκην παρὰ τὸ μέγεθος τῶν πεπραγμένων, I seemed a God by reason of [for] the greatness of my actions.

From. Ἐγούμαι παρὰ τὸτο σωτηρίαν εἶναι, I think that safety is from this.

Save. Τεσσαράκοντα παρὰ μίαν, forty save one.

Beyond. Παρὰ τὸν πόταμον ἔφυγον, they fled to the farther side of [i. e. over, beyond] the river.

Against. Παρὰ τὸν νόμον, beyond, against the law.

ΠΕΡΙ

Signifies *about, round about, concerning.*

About. } Περὶ βωμοῖς, round or about the altar.
 } Ζώνη περὶ τὴν σφύρην, a girdle about his loins.
 } Περὶ μεσημερίαν, about noon.

Concerning. Ἐγόγγυζον οἱ Ἰουδαῖοι περὶ αὐτοῦ, the Jews murmured concerning him.

For. Περὶ πάσῃ πόλει δεδιέναι, to be in fear concerning [for] the whole city.

Against. { Δεδιώξ μὴ τι καὶ περὶ αὐτῆς νεωτερίσεις, fearing lest
 } he should make a new attempt against him.
 { Περὶ-τὰς Θεὸς ἀσεβήματα, impieties against the Gods.

Towards. Περὶ τῶν ἀδικημένων, concerning [towards] those who are injured.

In re- } Περὶ τὰς γονεῖς τοῖς γίνε, be such in respect to
 spect to. } [toward] thy parents.
 It sometimes denotes *superiority* : what is round another is of course greater.

Over. Ἐξουσίαν ἔχει περὶ τῆς ἰδίας θελήματος, has power over his own will.

Above. { Περὶ πάντων ἔμμεναι ἄλλων, to be above all others.
 { Περὶ νοῦν βροτῶν, above the comprehension of mortals.

ΠΡΟΣ

Signifies *before, towards, facing for the purpose of acting, or being acted upon.*

Before. Ὁ δὲ Πέτρος εἰσῆλκει πρὸς τῇ θύρᾳ, but Peter stood before the door.

With. Ὁ λόγος ἦν πρὸς τὸν Θεόν, the Word was with (before the presence of) God.

About. { Πρὸς τῇ τέλει τῆ βίᾱ, about the end of life.
 { Πρὸς ἑσπέραν ἐστὶ, it is about evening.

Between. Τεκμήριον τῆς πρὸς ἡμᾶς φιλίας, a proof of the friendship that is between us.

By. Πρὸς τῷ Διὶ ἱκετεύω, ὑμᾶς, I beseech you (in presence of) by Jupiter.

Near. Πρὸς μὲν ἁλὸς Κάρης, the Carians near the sea.

Of. Χρηστὶς πρὸς ἀνδρὸς μηδὲν ὑπονοεῖ κακόν, suspect no evil of a good man.

Through. Φυσῶν πρὸς ῥίνας αἷμα, blowing out the blood through the nostrils.

It often denotes *tendency towards or against*.

For. Τοῦτο γὰρ πρὸς ὑμετέρας σωτηρίας ὑπάρχει, for this is tending to (for) your health.

Towards. Ἀπῆλθον πρὸς ἐαυτοὺς, they went away towards their own homes.

Against. { Πρὸς ἀνδρὸς ἐχθροῦ ἐπιφέρων τὸν ψῆφον, giving his vote against an enemy.

Against. { Νῆας πρὸς σπιλάδεσσιν ἔαξαν, dashed the ships against the rocks.

In addition. { Πρὸς κέντρα λαλῆζειν, to kick against the pricks.
 { Πρὸς τοῖς εἰρημένοις, in addition to the things that have been said.

With the Accusative only, *according to*; i. e. so far in the presence, or under the inspection of; as,

μηδὲ ποιήσας πρὸς τὸ θέλημα, neither doing according to his will.

On account of, pointed towards as a cause.

On account of. { Πρὸς τὴν σκληροκαρδίαν ὑμῶν ἔγραψεν, on account of your hardness of heart, he wrote.

For the sake of. { Πρὸς τὴν ἐλεημοσύνην καθήμενος, sitting for the sake of alms.

During. { Ἐπιστολὴ ἐκείνη, εἰ καὶ πρὸς ὥραν, ἐλύπησεν ὑμᾶς, that epistle made you sad. though but for a season.
 { Ἀποσπασθέντες πρὸς καιρὸν ὥρας, separated during an hour.

'ΤΗΕΡ

Signifies *over*, in defence of. *Over*, in respect of place or position.

Above. Στῆ δ' ὑπὲρ κεφαλῆς, he stood over [above] his head.

Over. Ὑπὲρ ἀργυροῦ ὀχύνται, they make their progress over the silver ocean.

Upon. Γέρας ὑπὲρ κεφαλῆς, old age upon the head.

With the Genitive, it denotes *beyond*; what is over another, is beyond it.

Beyond. Ἐξ Αἰθιοπίας τῆς ὑπὲρ Αἰγύπτου, out of Ethiopia, which is beyond Egypt.

In defence of; what we would defend, we stand over; *on the part*, or *behalf*, or *for the sake of*.

For. { Εἰ ὁ θεὸς ὑπὲρ ἡμῶν, τίς κατ' ἡμῶν, if God be for us, [on our part] who can be against us?

{ Ἐπιτρέπεται σοι ὑπὲρ σεαυτοῦ λέγειν, it is permitted to thee to speak in defence of thyself.

By. Αἰσσομ' ὑπὲρ Μακάρων, I pray by [for the sake of] the Gods.

In the room of; as,

Instead. Χριστὸς ὑπὲρ ἡμῶν ἀπέθανε. Christ died in our stead.

Of, or *concerning*, as it were to go *over* in thought.

Concerning. Ἡ ἐλπίς ἡμῶν βεβαία ὑπὲρ ὑμῶν, our hope is steadfast concerning you.

With the Accusative only, *above*, in any way; as,

Above. Τὰ ὑπὲρ ἡμᾶς ἰδὲν πρὸς ἡμᾶς, what is above is nothing to us.

More than. Ὁ πατὴρ ἢ μητέρα ὑπὲρ ἐμέ, he who loves father or mother above [more than] me.

'ΥΠΟ, *by*, *under*.

1. With the Genitive, Dative, and Accusative indiscriminately.

Under; whether in place, time, power, or any other mode of being under; as,

Ὑπὸ χθονός, under the earth.

After. Ὑπὸ ἀδελφοῦ Ζήνωνος κατεκλίνετο, Zeno sat under [after] him.

- At. Ὑπὸ νυκτὶ, under [at] night.
- About. Ὑπὸ τοῦ ὄρθρου, under [or about] day-break.
- Under. Λέγω ὡς ὑπὸ Θεῷ, I speak as under [the direction of] God.
- Behind. Καὶ μὲν καὶ ἀκρύπτει ὑπὸ τὴν θύραν, and he conceals him behind the door.
- To. { Ὑπὸ Τροίῃ ἤγομεν, we led [under] to Troy.
 Αἰσχιστος ἀνὴρ ὑπὸ Ἴλιον ἦλθε, he was the most abject wretch that came to Troy.
- With. Καταβαίνοντι ὑπὸ λαμπάδων, coming down [under the guidance of] with torches.
 2. With the genitive, *by*, as a cause or an instrument.
- By. Τὸ ρηθὲν ὑπὸ τοῦ Κυρίου, what was spoken by the Lord.
- Of. Ἐνεπαίχθη ὑπὸ τῶν μάγων, was mocked by [or of] the wise men.
- For. Ὑφ' ἡδονῆς δακρύειν, to weep for joy.

APPENDIX—I.

(From Va'py's Grammar.)

DIGAMMA.

THE original Pelasgic, and the old Dialects of Greece, admitted few, or no Aspirates. The Digamma was early adapted to prevent the hiatus, which the concurrence of vowels would produce.* Aspirates were afterwards intro-

* It cannot be ascertained with precision, what was the pronunciation of the Digamma, which in its origin had something of the guttural. The general opinion is, that it resembled our W.—But the frequent recurrence of this sound must have produced an effect so harsh and inelegant, that our V appears a more natural pronunciation of the latter Digamma. This is more congenial to the sound of the figure F, which it assumed. It was expressed in Latin by V; and the Italians, with the other nations, whose language is derived from the Latin, pronounce that letter in *vino*, *venio*, &c. like our V. It must have been nearly similar to the sound of B, which was frequently substituted for it, as in *ferreo*, *ferui*, as it is still in the Southern Provinces of France. The Latin V was frequently expressed in Greek by B, as, Βάβρων for *Varro*; and the Greek B was changed in Latin into V, as, βάβα, *vado*. V was indeed sometimes changed into ov, as, Ουδα for *Felia*. *Virgilius* was written in Greek Βιργίλιος and Ουιργίλιος, Νερνί Νιόβιοι and Νιρσίοι; but the B was not pronounced like W, but like V; and Vossius and other eminent Critics have given the preference to B in those words. To this it should be added, that ov, was often pronounced V, and some modern Greeks pronounce οὐλομένην, Vλομένην. In the Lacedemonian Dialect, a branch of the Æolic, the Digamma was always pronounced, and generally written, like B. As this letter is so nearly allied to V in sound, and so remote from W, it may be considered as some argument in favor of the former.

According to these principles, it is probable that the Digamma final or before a consonant was pronounced like our F, and before a vowel like our V. It has been observed that βασιλεύς is pronounced *vasilefs*. The analogy subsists in French, *neuf*, *neuve*; and in English, *half*, *halves*. But our pronunciation of the Greek and Latin language is so different from what it was in Greece or Rome, that it is perhaps as unnecessary, as it is difficult, to fix the genuine sound of the Digamma, which probably underwent some changes.

The form of it was at first that of a Gamma reversed, then of a Gamma; afterwards it assumed the shape of a double Gamma, F, whence it derives its name. Hence it has sometimes been written Γ, as, Γάβιοι for *Fάβιοι*; Γέθεν for *Fέθεν*; Γέτρο for *Fέτρο*, Æol. for *έντρο*, Dor.

duced into all Dialects except the Æolic, which adhered to the Digamma. Hence it has preserved the name of the Æolic. It has also with great propriety been called the Homeric Digamma. That great Poet adopted the original forms of the Æolic and Ionic Dialects,* which threw a majestic air of antiquity on his poetry. This ancient form Homer dignifies by the appellation of the language of the Gods. Virgil, and among the moderns, Tasso and Milton, successfully imitated that practice by the introduction of antiquated expressions, which removed their language from the common idiom, and cast a venerable gloom of solemnity on their style. To that principle may in a great measure, be attributed the frequent use of the Digamma by Homer.

The use of the Digamma having been insensibly abolished by the introduction of Aspirates, the transcribers of the works of Homer neglected to mark it, and at length the vestiges of its existence were confined to a few ancient Inscriptions. The harmonious ear of the Poet had led him sedulously to avoid every hiatus of vowels; but the absence of the Digamma made him inharmonious and defective. To remove in some degree this difficulty, his Commentators interposed the final $\nu\ddagger$, or the Particles γ' , δ' , ϵ' ; but these

for $\epsilon\lambda\tau\omicron$, from $\epsilon\lambda\omicron$; $\Gamma\acute{\alpha}\delta\iota\omega$, *gaudeo*, for $\Gamma\acute{\alpha}\delta\omicron$, &c. It has frequently been expressed by B; and sometimes too by M, Π, Φ, Κ, Χ.

Used for the original Digamma, Γ had not the sound of our G, but a soft guttural sound, like the German *g* final in *Wenig*. Indeed the ancient form of Γ was a curve thus, (,) which became afterwards a mark of the rough breathing.

The German *g*, commonly expressed by *gh* in the English language, has shared, in South Britain, the fate which the Digamma experienced in many parts of Greece, and has been disused. The few instances, in which it is sounded, follow the principle of the Digamma F, as, *cough*, *enough*, *rough*, *tough*.

It is not improbable that this guttural sound of Γ, softened by common use, may have given rise to the opinion that the Digamma was pronounced like our W. The difference of the two sounds may be exemplified in the modern word *αβύον*, *an egg*, which the Greeks pronounce of *one*, gutturalizing *one*.

* It is not to be imagined that Homer adopted arbitrarily the different Dialects. His was the pure, appropriate diction of Verse, the classical language of ancient Greece, the source of all that was sublime and beautiful in Poetry, and the model of all succeeding Poets.

† They have even, by the addition of ν , altered the case, and consequently the sense, of some words. An instance of this appears in the last Book of the *Odyssey*, 312, where $\nu\omicron\iota\nu\ \epsilon\acute{\omicron}\lambda\pi\epsilon\iota$ has been put for $\nu\omicron\iota\ \epsilon\epsilon\acute{\omicron}\lambda\pi\epsilon\iota$.

could only be partially adopted, and were far from displaying the poet in all the charms of his original style. Numberless passages remained in their naked deformity, and exercised the conjectural sagacity of Grammarians and Commentators. Thus in the verse in the opening of the Iliad, Ἡρώων αὐτοὺς δὲ ἐλῶρια τεύχε κύνεσσιν, aware of the inharmonious effect of the concurrence of the two *s*, they cut off the former. The quantity of the latter created another difficulty. Some doubled λ, and others assert that *s* was lengthened before the liquid. But there were passages, to which even these, and similar expedients were inapplicable. A successful effort was made by the great Bentley to remove these embarrassments.—The restoration of the Digamma has at length vindicated the Poet, and displayed the harmonious beauties of his original versification. To give the learner some clue to guide him through these intricacies, an alphabetical table is added of the words in Homer, which either constantly or generally, admit the Digamma in the initial vowel.

A.		ἄστυ,	εἴκελος,	ἐκελος,
ἄγω,	} to break.	αὐσίαλεος.	εἴλαρ,	ἐκηλι,
ἄγνομι.			εἴλέω,	ἐκυρός,
ἄδω,		E.	εἴλιω,	ἐκων,
ἄλημι,		ἔ.	εἴλυφάω,	ἐλός,
ἄλις,		ἐαρ,	εἴλω,	ἐλίσσω,
ἄλωμι,		ἐόνον,	εἴμα,	ἐλσίς,
ἄναξ,		ἐδείρα,	εἴργω,	ἐλπω,
ἄνθανω,		ἐδεν,	εἴρω,	ἐλω,
ἄραιός,		ἐδνος,	εἴσχω,	ἐλωρ,
ἄρδω,		εἴδω,	ἐκαθεν,	ἐλῶριον,
ἄρη.		εἴδω,	ἐκάς,	ἐνετοί,
ἄριστον,		εἴκοσι,	ἐκάστος,	ἐννομι,
ἄρνης,		εἴχω, to be like,	ἐκάτος,	εἴοικα.*

* Augments often retain the Digamma of the verbs, as, ἔολπα from *ἔω*, *ἔω*, *ἔω*, &c. Many words take a double Digamma, one before the augment, the other before the verb, as, *νεκτι* *ἑλίοικός*, *ἔπειτα* *ἑλίοπα*, &c.

In many compounded words the Digamma is placed in the middle, as, *προδίδω*, *ἀφεικής*, *κακώτεργος*, &c. It is inserted in several simple words, as, *ἑίς*, *ἐλπίς*, &c.

It has been before observed, that *i* and *u* were substituted for the Digamma. Hence to *Ἀρτείδης* succeeded *Ἀρτείδες*; to *Ἀχαιός*, *Ἀχαιός*. Thus *ἔω*, *ἔω* made *ἔσω* in the future, changed into *εἶσω*; *ψέω*, *ψέω* into *ψένω*, &c.

ἔός,	ἔω, to put on.	ἴδρις,	ἴφι,
ἔπος,		ἴεμαι,	ἴψ,
ἔπω,	H.	ἴκελος,	ἰωή.
ἔργον,	ἡδύς,	ἴλιος,	
ἔργω,	ἡδω,	ἴνες,	O.
ἔρδω,	ἡΐος,	ἰνιον,	οἰδμα,
εἶρω,	ἡΐος,	ἴον,	οἶκος,
εἰρήρης,	ἡκα, adv.	ἰονΐας,	οἶνος,
ἐρέω,	ἡνοψ,	ἴρις,	ὄς,
ἐρύω, to draw,	ἡρ,	ἴς,	οὔ,
ἐσθής,	ἡρα,	ἴσος,	οὐλαμός,
ἐσθός,	ἡρη,	ἴσημι,	οὔρον.
ἑσπερος,	ἡχη.	ἴσχω,	
ἐσλίη,		ἰσλίη,	Ω.
ἑτης,	I.	ἰσλωρ,	ὠλξ.
ἑτος,	ἰάχη,	ἰτέα,	
ἐτώσιος,	ἰάχω,	ἴτυς,	

The Latin Dialect naturally adopted the Æolic Digamma, which it expressed generally by V, as will be seen in the following list :

ἄγομαι, vago ;	ἑσπέρα, vespera ;	ναίος, nœvus ;
αἰών, ævum ;	ἑσλία, Vesta ;	ναῦς, navis ; *
ἄλωπηξ, vulpes ;	ἑλος, vetus ;	νέος, novus ;
ἄορνος, avernus ;	ἡρ, ver ;	νικῶ, vinco ;
ἄχαιός, achivus ;	ἰξός, viscus ;	οἶκος, vicus ;
ἄω, vapor ;	ἴον, viola ;	οἶνος, vinum ;
βιόω, vivo ;	ἴς, vis ;	οἶς, ovīs ;
βόες, boves ;	ἴω, ivi ;	ὄλω, volvo ;
δῖος, divinus ;	κάω, cavo ;	ὄχλος, vulgus ;
εἰδέω, video ;	κεράς, cervus ;	ὄω, voveo ;
εἴχαλι, viginti ;	κλεῖς, clavis ;	παῦρος, parvus ;
ἔλω, volvo ;	κόρος, corvus ;	πρίω, privo ;
ἔμω, vomo ;	λαιός, lævus ;	ρίω, rivus ;
ἐνδίκω, vindico ;	λαρή, larva ;	σκαίος, sævus ;
ἐνεῖτοι, veneti ;	λεῖος, levis ;	σάως, pavo ;
ἐντερος, venter ;	λούω, lavo ;	ὑλη, sylva ;
ἐρχω, vergo ;	λύω, solvo ;	ὑω, uvresco ;
ἑρος, servus ;	μάω, moved ;	ὠόν, ovum, &c.
ἑρω, vorto ;	μάλη, malva ;	
ἑσθης, vestis ;	μάορος, Mavors ;	

* Ναῦς was probably pronounced *nafs* ; hence *navis*. Thus Παῖρος ; *paifros*, was transposed into *parvus*.

Sometimes by other letters, among which are B ; as, *δύω*, *dubium* ; *μόρος*, *morbus* ; *ῥώω*, *robur* ; *ὑω*, *uber*.

C ; as, *ἕτερα* ; *cetera*.

F ; as, *ἀγορά*, *forum* ; *ἄμιλος*, *famulus* ; *αἰλός*, *felix* ; *ἴνυς*, *funes* ; *ῥίγος*, *frigus* ; *ῥω*, *fluo*.

R ; as, *βοή*, *Boreas* ; *κλείω*, *celebro* ; *ἴλαος*, *hilaris* ; *μούαξ*, *murex* ; *μουσάων*, *Musarum* ; *νύος*, *nurus*, &c.*

In English the Digamma has become W ; as, *νέος*, *new* ; *ῥινυμ*, *wine* ; *ῥίκυς*, *wick* ; *ῥίστυλα*, *whistle* ; *ῥεσπα*, *wasp* ; *ῥία*, *way*. It is pronounced, without being written, in the word *one*.

V ; as, *ναίς*, *nave*, &c.



II.

THE SUBSCRIPT I.

Is found among *Nouns*, in

I. The Dative Singular of the 1st and 2d Declensions.

II. The Dative Singular, and Genitive and Dative Dual of the 5th of the Contracts.

III. Adjectives contracted from *ἦεις* ; as, *τιμήεις*, *τιμῆς*.

Among *Verbs*

IV. In the 2d and 3d Singular Subjunctive Active ; as, *τύπτ-ης-η* : † and retained after Contraction by Verbs in *αω* and *εω* ; as, *τιμ-ᾶης-ᾶς*, *τιμ-ᾷη-ᾷ* ; *φιλ-έης-ῆς*, *φιλ-έη-ῆ* : consequently found in those tenses of the subjunctive active of verbs in *μι*, which have the same † formation with that of the contracted form of verbs in *αω*, *εω*, and *οω*.

* The Digamma was a principal agent in the formation of tenses in Latin. thus, from *amo*, *amai*, was formed *amavi* ; from *deleo*, *delei*, *delevi* ; from *cupio*, *cupii*, *cupivi* ; from *audio*, *audii*, *audivi*. From *amo*, *amavo*, we have *amabo*, from *monéo*, *monébo*. Perhaps this analogy may be carried to plural cases in *bus*. This termination was formerly more extensive ; hence we find in Plautus, *audíbo*, *hibus*, &c.

† All the tenses of the subjunctive mood active derive their terminations from those of the present indicative, changing the short into their respective long vowels, dropping *v* and subscribing *i* when they occur ; e. g.

Indic. *τύπτ-ω*, *εις ει* ; *ετον*, *ετον* ; *ομεν*, *ετε*, *οσι*.

Subj. *τύπτ-ω*, *ης η* ; *ητον*, *ητον* ; *ωμεν*, *ητε*, *ωσι*.

‡ Except that verbs in *ωμι* make the 2d and 3d persons singular in

V. In other contracted terminations of Verbs in *αω* without distinction of Voices where *ι* occurred before contraction ; as, *βο-άεις-ᾶς, βο-άοις-ᾶς.*

VI. In the 2d Singular of Tenses of the Indicative Mood in *ομαι*, and of the Subjunctive in *ωμαι*, *Passive* and *Middle* Voices ; as, *τύπλ-ομαι-η. τύπλ-ωμαι-η* : and retained after Contraction by Verbs in *αω* and *εω* ; as, *τιμ-άη-ᾶ, φιλ-έη-ῆ.*

VII. In the 2d Sing. of Tenses in the Subjunctive *Passive* and *Middle* of Verbs in *μι* ; as,

Present.	2d Aorist.
στῶμαι, στῆ	στῶ, στῆ
τιθῶμαι, τιθῆ	θῶ, θῆ
διδῶμαι, διδῶ	δῶ, δῶ

In the Subjunctive in the three Voices corresponding with that of the contracted form of Verbs in *αω*, *εω*, and *οω*, under the exceptions already noticed.



III.

ARTICLE.

The article was originally a relative pronoun, and as such was used by Homer and others in the sense of *αὐτός* or *ἐκεῖνος*. 'Ο γὰρ βασιλῆϊ χολωθεὶς νῆσον ἀνὰ στρατὸν ὥρσε κακὴν, he being enraged with the king, raised a destructive pestilence among the people. *Iliad*, A. 9. 'Ο γὰρ ἦλθε, for he came. 11. ΤΗΝ δὲ ἐγὼ εἰ λύσω, but I will not release her. 29.

When the antecedent is so situated, that the relation of the pronoun to it is obscure, the antecedent is repeated after the pronoun, to remove the obscurity : in this case the pronoun takes the name of the *article*. Thus, *Iliad*, A. 33, ὧς ἔφατ', ἔδδειςεν 'Ο—Here it would be doubtful whether the pronoun 'Ο referred to the person who *spoke*, or to some one mentioned before. To remove this ambiguity, the Poet goes on, ἔδδειςεν 'Ο γέρων, the *old men* feared, viz. Chryses, who had been before introduced ; line 11.

The article *ὁ* differs from the relative *ὅς* in two respects only.

ο ; which is indeed a more natural contraction of *οης, οη,* than *οῖς, οἱ*, used by verbs in *αω* ; and that the 2d aorist varies from the present, and consequently from the contracted form in verbs derived from *αω*, by assuming *ο* instead of *α*.

1. It has so obscure a reference to its antecedent, as to require the repetition of it, to remove the obscurity.

2. Its antecedent is more extensive ; and from this circumstance, in part, arises the obscurity of its reference.

The antecedent to an article may be any thing which has become *familiar to the mind*, either by being mentioned before, or implied in what has been said, or from its importance or notoriety. In the case of the article, as of the relative *ὅς*, the antecedent does not always precede the pronoun, but often follows it.

Between the article and its noun, there is always understood the participle of existence, *ὢν, ἔσα, ὄν*. 'Ο βασιλεύς, is the same with 'Ο ὢν βασιλεύς, he that is king.

The participle is sometimes expressed ; as, οἱ μάλιστα ἀξιοὶ 'ΟΝΤΕΣ, ἡμέτεροι πλεῖστοι, the most worthy are commonly the least wealthy.

A participle differs from a verb by *assuming* what the verb *asserts*. In the proposition, 'Ο ἀγαθὸς Σωκράτης φιλοσοφῇ, the good Socrates philosophizes ; ὁ ἀγαθός is equivalent to 'Ο ὢν ἀγαθός, he being good, viz. Socrates, philosophizes. Here it is first *assumed* that Socrates is good, and then an assertion is made concerning him. But Σωκράτης ἐστὶν ἀγαθός, *asserts* that Socrates is a good man ; the thing *assumed* when the article was used.

The article, then, taken with the word which follows it, always contains an *assumptive proposition*. To determine, therefore, when the article may be used, it is necessary only to determine when we are authorized to make this *assumptive proposition*. May we *always* assume that the thing which we are speaking of, is known to the hearer ? Certainly not ; for then the article might be used without necessity or meaning. But when may this assumption be made ? Whenever that, which we are about to mention, has been before presented to the mind ; for we are authorized to assume the existence of that to be known, which has already been before the mind. If in discourse I have mentioned a horse, and there is occasion to mention him again, I may *assume* that his existence is known, and shall therefore say 'Ο ἵππος, which is equivalent to 'Ο ὢν ἵππος, a horse before mentioned, and therefore assumed to be known. It is equally plain that I could not say 'Ο ἵππος on the first mention of the horse, for this would be to assume that which is not known, and therefore not conceded.

It remains only to point out in what cases the assumption may be made.

I. *Renewed Mention.*

1. When a person or thing, recently mentioned, is spoken of again, the article is inserted, whether the *same* word is used, or a *synonymous* one. Xen. Cyrop. 'Επαιδεύθη γέ μὴν ἐν Περσῶν νόμοις—οὗτοι δὲ δοκῶσι Οἱ ΝΟΜΟΙ ἀρχεσθαι, he was educated according to the Persian laws—and those laws seem to begin, &c. Xen. Mem. III. 13. Κολάσας δὲ τινος ἰσχυρῶς ἈΚΟΛΟΥΘΟΝ, ἤρην τὶ χαλεπαίνει Τῷ θεράποντι, and some one beating his attendant severely, he inquired the reason of abusing the servant.

2. The article is inserted before a word specifying the *known* state or qualities of some thing just mentioned ; as, Σωκράτης Ὁ Ἀθηναῖος, Socrates the Athenian ; ἐγὼ Ὁ ἁμαρτωλὺς, I confessedly a sinner.

It is not always supposed, that the state or qualities described are known to *the person addressed*, but only that they may be generally known.

3. The article is inserted before a noun, when the existence of that, which the noun denotes, has been *implied* in the preceding part of the sentence, though not expressed in form.

Æschin. cont. Ctes. § 56. Οὗτος ΠΡΟΔΟΥΣ τοῖς πολέμοις Νύμφαιον φυγὰς ἐγένετο, ΤΗΝ κρίσιν ἔχ' ὑπομείνας, he having treacherously surrendered Nymphæum to the enemy, became a fugitive, not waiting the trial. Here τὴν κρίσιν is the trial, implied as the necessary consequence of the treachery.

Ibid. § 34. Ὅταν τι ΨΕΥΔΟΝΤΑΙ, ἀόριστα καὶ ἀσαφῆ πειρῶνται λέγειν, φοβέμενοι ΤΟ ἔλεγχον, when they lie, they seek indefinite and obscure expressions, to avoid the reproach. ΤΟ ἔλεγχον refers here to the reproach implied as the necessary consequence of their falsehood.

The clearness of the implication will be very different in different cases. In many instances it exists only in the mind of the speaker : and is authorized, only because it will appear just, when the sentence is concluded.

II. KAT' ἘΞΟΧΗ'Ν. *For Distinction.*

There is a multitude of ideas dormant in the mind, which are perfectly familiar to it, though not constantly the subjects of its contemplation. A reference may be made to these, with the same certainty that the relation will be perceived, as if it were to something recently mentioned, or actually presented to the mind.

1. The article is used κατ' ἐξοχήν, *for distinction*, when it refers to some object, of which there are many, but none is so well known as the one referred to.

Thucyd. II. 59. Ἡ νόσος ἐπέκειντο ἅμα καὶ Ὡ πόλεμος, i. e. the *celebrated plague*, and the *Peloponnesian war*.

Ὁ ποιητής, Homer ; Ὁ βασιλεὺς, the King ; ἡ πόλις, the State.

2. The article is used κατ' ἐξοχήν, *for distinction*, before the names of the Deity ; and of the great objects of nature, as the Sun, Moon, Sea, Earth, Heaven, &c.

Demos. de falsis Leg. Οὐτε ΤΟΝ ἥλιον ἡσχύνοντο οἱ παῦλα τοῖντες, ἔτε ΤΗΝ γῆν. They who do these things, regarded neither the sun nor the earth.

3. To this head may be referred the case of *Monadic Nouns*, i. e. those which represent persons or things which exist *singly* ; or of which, if there be several, only one, from the nature of the case, can be the subject of discourse.

Lys. Orat. Gr. vol. 5. 139. Ἐκκόψας ΤΑΣ θύρας εἰσῆλθεν εἰς ΤΗΝ γυναικωνῆτιν, having knocked at the gate, he entered the women's apartment.

Demos. de Cor. § 53. Οἱ μὲν Πρυτάνεις ΤΗΝ βουλὴν ἐκάλεσαν εἰς ΤΟ βουλευτήριον, ὑμεῖς δ' εἰς ΤΗΝ ἐκκλησίαν ἐπαρτίεσθε. The Rulers called the Council to the council chamber ; ye went to the Assembly.

Before we can know a noun to be *monadic*, we must know to what it belongs, or with what it is connected. A *lock*, or *latch*, considered by itself, is not monadic ; but when a *door* is mentioned, these nouns are recognized as monadic, because only *one* lock and *one* latch is found upon it. When a noun is thus determined to be monadic, there is no difficulty in admitting the assumption of its existence.

4. Under the same division may be classed those numerous instances, in which the article has the sense of the possessive pronoun.

Demos. de Cor. § 59. Οὐχὶ Τῷ πατρὶ καὶ Τῇ μητρὶ μόνον γεγενῆσθαι, ἀλλὰ καὶ Τῇ πατρίδι, that he is born, not for *his* father or *his* mother only, but for *his* country. Ἀλγέω ΤΑΝ κεφαλάν, my head aches.

5. The article is frequently prefixed to adjectives of the neuter gender, when they are used to indicate some attribute or quality in its general abstract idea.

Plato, vol. 1. p. 11. Λέγε δὴ τί φης εἶναι ΤΟ δίκαιον καὶ ΤΟ ἀνόσιον ; Tell me, what do you say to be justice and injustice ?

No ideas are more familiar to the mind than these.

In cases where the article is used καὶ ἐξοχήν, its reference is sometimes more obscure than in instances of renewed mention ; yet its insertion is explicable on the same principles.

III. Correlatives.

Correlatives are words between which there exists a mutual relation.

1. When words are in *regimen*, if the *governing* noun has the article, the one *governed* has it likewise.

Plat. Thræt. p. 71. ἡ ΤΩΝ σωμάτων ἕξις, the state of bodies.

To this rule there are some exceptions, but these are chiefly cases where the article is omitted, according to the rules for omission to be given afterwards.

2. When a partitive governs a genitive, the article is prefixed to that genitive.

Πολλοὶ ΤΩΝ σοφῶν, many of the wise.

The genitive following the partitive, denotes the *class* to which the partitive belongs.

The rule is sometimes violated, especially in the case of ἀνθρώπων. Some partitives, as τις, ὅσος, cannot from their nature admit the article ; and some only in particular cases, as πολλοί, εἷς. They will be noticed hereafter.

3. The article is used with μέν and δέ, when things are *opposed* to each other, so as to have a mutual relation.

Ὁ μέν, the one ; ὁ δέ, the other.

Τὸ μὲν ἀνοήλον, τὸ δὲ μανικόν ; the one foolish, the other mad.

In the same manner, εἷς and ἕτερος.

Ὁ εἷς, the one ; ὁ ἕτερος, the other.

HYPOTHESIS.

In the preceding cases, the article with its predicate recalls some familiar idea. In this, it is used for no purpose, but merely for the sake of *assumption*. The article used *hypothetically* denotes that every individual is intended, to whom the *predicate* can be applied.

Demosth. de Cor. § 71. Πονηρὸν Ὁ συκοφάντης ἀεί, the sycophant is always evil. This is equivalent to Ὁ ὧν συκοφάντης, whoever is a sycophant.

Xen. Mem. 3. 1. Ἄ δεῖ τὸν εὖ στρατηγήσοντα ἔχειν, which it becomes a good General to have, i.e. every good General.

Had *συχωπάνης*, in the first instance, been recently mentioned, we should infer that 'Ο *συχωπάνης* was the *renewed mention*; but as the context stands, we clearly perceive that 'Ο *συχωπάνης* must mean every person, of whom *συχωπάνης* can be predicated.

In the same manner, the article is used with the plural, to denote *whole classes of beings*.

Plut. de Isid. p. 264. *Λεγόμενον ΤΟΤΣ Θεοῖς φρεσίν, ὡς-
τερ Οἱ κύνες ΤΟΤΣ ἀνθρώπους*, saying that the Gods guard men as dogs do.

The article, then, is subservient to two purposes, *renewed mention*, and *hypothesis*.

Renewed mention, when the predicate is familiar to the mind, from having been mentioned before, or from its importance or relations, and the article is inserted on its repetition.

Hypothesis, when the noun to which the article is prefixed is intended to embrace all of the class to which it belongs.

To some one of the heads above mentioned, it is thought every insertion of the article may be referred.

OMISSION OF THE ARTICLE.

From the most remarkable *insertions* of the article, it will be proper to proceed to its most remarkable *omissions*, and to show that they too may be accounted for on the principles laid down. It has been shown, that in all cases the *participle of existence*, *ὄν, ὅσα, ὅν*, is understood between the article and its predicate; whence it will follow, that the *existence* of the person or thing, to which the article is prefixed, is always supposed.

1. In propositions which merely *affirm or deny existence*, the name of the person or thing of which existence is affirmed or denied is without the article.

'Εσθαι μὲν Εἰρηνίη, there shall be peace.

Psalm liii. 1. Οὐκ ἔστι Θεός, there is no God.*

In such instances, to insert the article would be to *assume* the existence before it is *asserted*, and thus render the proposition useless.

2. The article is omitted before nouns preceded by participles and verbs *substantive*, and those of *naming*.

* This is a different case from 'ΕΝ ΤΟΙΣ ὁ Θεός ἔστι, for here the existence of God is *assumed*.

Demosth. de Cor. § 23. ΑΙ΄ΤΙΟΣ ΕΙ΄ΜΙ τοῦ πολέμου, I am guilty of the war.

Æsch. cont. Ctes. § 52. ΠΡΟΔΟ΄ΤΑΣ τῶν Ἑλλήνων τὰς βουλευτάρχας ἐκάλεσε, he called the leaders of the Bœotians the betrayers of Greece.

Ibid. 43. Ὁ σολμῶν ἐν ταῖς ἐπιστολαῖς γράφειν, ὅτι ΔΕΣΠΟ΄ΤΗΣ ἔστιν ἀπάντων ἀνθρώπων, who dared to write in his Letters, that he is King of all men.

In these instances, the words in capitals would have the article καὶ ἐξοχήν, were it not forbidden by the verb, which is used to indicate, as hitherto unknown, the very truth, which the presence of the article would imply as known or supposed already. Hence, in the passage from Æschines, had the Persian Monarch written ὅτι Ὁ δεσπότης ἐστίν, the sense would have been, that he was the person *recognized*, (for here hypothesis has no place,) to be the lord of mankind. But he knew the Greeks had not thus recognized him.

3. After verbs of *appointing, creating, choosing, &c.* the noun expressive of the *appointment, choice, &c.* is without the article.

Demosth. de Cor. § 59. ἮΓΕΜ΄ΩΝ καὶ ΚΥ΄ΡΙΟΣ ἮΠΕ΄ΘΗ Φίλιππος ἀπάντων, Philip was chosen ruler and governor of all.

Isai. v. 20. οἱ ΤΙ΄ΘΕΝΤΕΣ τὸ σκόλος ΦΩΣ, καὶ τὸ φῶς ΣΚΟ΄ΤΟΣ, who put darkness for light, and light for darkness.

The article could not be prefixed to any of these nouns, because the *existence* of the *appointment, &c.* is not of a nature to be *recognized*, being now first declared; and hypothesis, as before, being out of the question.

4. Nouns in *apposition*, not explanatory of the essence of the preceding noun, but of the end to which the person or thing intended is affirmed to be subservient, are without the article.

Demos. de Cor. § 15. Τῷ προδότῃ ΣΥΜΒΟΥΛΩ χρηταί, he uses the traitor as the counsellor.

In such cases, εἶναι or ὦν may be supplied.

5. In *exclusive propositions*, where it is intended to exclude universally *every* individual, the article is omitted.

Demosth. de Cor. § 28. Οὐ ΝΑΥΣ, ἔ ΤΕΙΧΗ τῆς πόλεως κεκτημένης, the city possessing no ships, no walls.

If the article had been inserted, it would have implied that the existence of ships and walls was either recognized or conditionally admitted; both of which are inconsistent with the nature of the proposition.

6. When nouns are in regimen, if the second cannot take the article, the first loses it.

Herod. lib. iv. p. 153. ΔΕΡΜΑ δὲ ἀνθρώπου, καὶ παχὺ καὶ λαμπρόν, the skin of man is fat and shining.

Here δέρμα would have the article, but it is omitted because ἀνθρώπου cannot take it consistently with the sense intended to be conveyed.

7. The same principle of correlation will explain why, when the noun governing is *indefinite*, the noun governed is without the article.*

Plato, vol. v. p. 164. Διδάσκαλον ΜΟΥΣΙΚΗΣ, a teacher of music.

Plut. page 99. ΨΥΧΗΣ γὰρ ὄργανον τὸ σῶμα, for the body is an instrument of the mind.

In these instances, μουσικῆς and ψυχῆς would have the article, were it not for the indefinite word preceding.

Insertions and Omissions combined.

Having considered the principal *insertions* and the principal *omissions*, it will be proper to notice one or two cases of insertion and omission *combined*.

1. The *subject* of a proposition is generally found *with* the article, and the *predicate without* it.

Arist. Anal. Pas. II. 3. Οὐ γὰρ ἐστὶ ΤΟ ἐπίπεδον ΣΧΗΜΑ, ἐδὲ το σχῆμα ἘΠΙ ΠΕΔΟΝ. Surface is not figure, nor figure surface.

Plut. de Aud. Poet. p. 11. ΖΩΓΡΑΦΙΑΝ μὲν εἶναι φθεγγομένην ΤΗΝ σοίησιν, ΠΟΙΗΣΙΝ δὲ σιγῶσαν ΤΗΝ ζωγραφίαν, that Poetry is painting which speaks; and painting, Poetry which is silent.

John i. 1. Καὶ Θεὸς ἦν Ὁ λόγος, and the word was God.

The chief exception to this rule is in the case of *reciprocating* or *convertible propositions*, i. e. those in which either word may be the subject. In such propositions, both the nouns will have the article, or else neither.

Plut. de Plac. Philos. 1. 3. Ἐστὶ δὲ Ὁ Θεός Ὁ νοῦς, God is the mind, or, the mind is God.

* Many examples will occur, which seem repugnant to this canon. The principle, however, requires that the governing noun should be not merely without the article, but also inchoate in sense; for it may, though definite, have lost the article in conformity with some rule, which yet may not require that the governed noun should lose it also. See Thucyd. lib. i. § 2. διὰ γὰρ ἀοιότητος ΤΗΣ, &c. where ἀοιότης loses its article on account of the preceding proposition.

Plat. vol. xi. p. 38. Τὸ ὠφέλιμον ἔοικεν ἡμῖν εἶναι τὸ καλόν. Interests us, that utility should be the great good, or, that the great good should be utility.

Arist. de Inter. c. 6. ΚΑΤΑ΄ΦΑΣΙΣ ἐστὶν ἈΠΟ΄ΦΑΣΙΣ τινὸς κατὰ τινός.

2.* When two or more attributes,† joined by a copulative, are *assumed* of the *same* person or thing, before the first attribute the article is *inserted*; before the others it is *omitted*.

Plut. Vit. Cic. p. 68. Πρώσκιος Ὁ υἱὸς ΚΑΙ κληρονόμος τῷ τεθνηκότι ἡγανάκτει, Roscius, the son and heir of the deceased, was grieved.

Demosth. de Coro. § 27. Τίς Ὁ τῇ πόλει λέγων. ΚΑΙ γράφων ΚΑΙ πράττων ΚΑΙ ἐαυτὸν δέσ, he who says, and writes, and acts, and gives himself to the State.

Ibid. § 61. Ὁ σύμβουλος ΚΑΙ ῥήτωρ ἐγώ, I, the adviser and orator.

Philo. 309. Ὁ κύριος ΚΑΙ Θεὸς εὐεργέτης ἐστίν, the Lord God is a benefactor.

The article Ὁ, which precedes the first attributive, is a representative of the person to whom *all* the attributes belong.

Were it inserted before the remainder, the persons, represented by the article thus inserted, must be the same or different. Different they cannot be by the supposition. If the persons denoted by the article be the same, we have the absurdity of coupling a being to himself.

When the article is repeated before the several words, they denote different persons.

Demosth. de Cor. 57. Ὁ σύμβουλος καὶ Ὁ συκοφάντης—διαφέρει, the adviser and the sycophant differ.

EXCEPTIONS.

Three classes of nouns are exceptions to this rule.

1. Names of substances, *considered as substances*; as, Ὁ λίθος ΚΑΙ χρυσός, stone and gold.

2. Proper names; as, Τὸν Ἀλέξανδρον, ΚΑΙ Φίλιππον, Alexander and Philip.

* This is the celebrated Rule of Granville Sharp, Esq.

† By attributives are meant adjectives, participles, and nouns significant of *character, relation, or dignity*; such nouns are often interchanged with adjectives or participles; as, Ὁ Βουλευτής for Ὁ βουλευτής, and are therefore similar to them in nature.

3. Abstract nouns ; as, ΤΗΝ ἀπειρίαν ΚΑΙ ἀπαιδευσίαν, want of experience, and want of instruction.

The first sort of nouns are names of substances *considered as substances* ; for names of substances may be considered otherwise, and the distinction is important. They are otherwise considered when the name *supposes* the substance and *expresses* some attribute ; so, οὐρανός, ἥλιος, ἡ γῆ, ἡμεῖς, ἀνθρώπος, are indeed so far names of substances, that they *presuppose* a substance ; but their immediate use is to mark some *attribute* of the substance ἀνθρώπος, which is always understood. They are thus *adjectives of invariable application*, being constantly applied to ἀνθρώπος ; whereas common adjectives, as μέλας, ἀγαθός, &c. are applicable to substances of various kinds. It was, then, to be expected of attributive substances, that any number of them coupled together might be predicated of an individual represented by a pronoun. But suppose that, instead of these attributive nouns, we introduce others, which express mere substances ; the consequence will follow, (if we attempt to apply the rule,) that substances in their nature distinct and incompatible will be predicated of the same individual ; e. g. λίθος and χρυσός will both be assumed of 'Ο, which is plainly absurd.

We must be cautious, however, in determining that any noun is expressive merely of substance. The word Ἄνθρωπος, commonly denotes merely a being ; yet in the passage, ἌΝΕΨΕΣ ἐσθίε, φίλοι, μνήσασθε δὲ θείους ἀλλήλους.

Be men, my friends, and recall your martial spirit, Il. Z. 112, ἀνίπες, is evidently used not as significant merely of *substance*, but of *character*, and is therefore in this case an attributive.

The reason why proper names are excepted, is evident at once ; for it is impossible that John and Thomas, the names of two distinct persons, should be predicated of an individual. It is obvious, therefore, that in the phrase τὸν Ἀλέξανδρον καὶ Φίλιππον, τὸν is the article of Ἀλέξανδρον only, and not of both names ; as would happen, were the principle of the rule intended to apply.

Nouns, which are the names of abstract ideas, are also excluded, and from a cause not wholly dissimilar ; for, as Locke has well observed, " Every distinct abstract idea is a distinct essence ; and the names that stand for such distinct ideas, are the names of things essentially different." *

* Essay, book iii. chap. iii. § 14.

It would, therefore, be as contradictory to assume that any quality represented by 'H was at once ἀπειρία and ἀπαιδευσία, as that the same person was both Alexander and Philip; whence it is immediately evident, that such an assumption could not be intended. Under this head we may class verbs in the infinitive mood, which differ not in their nature from the names of the corresponding abstract ideas. Thus we read in Plato, vol. xi. p. 43, Τῷ ἰδεῖν τε ΚΑ'Ι ἀκῶσαι : in the next page we have Τῷ ὀφεί τε ΚΑ'Ι ἀκοῇ. The two cases evidently require the same explanation. Infinitive moods, so coupled together, are extremely common.

The rule likewise is true *conversely*.

If two or more *attributives*, coupled by καί, have the article prefixed to the first, and not to the others, they all belong to the same subject.

This is plainly the case in all the instances cited above. The only exception, in addition to those mentioned before,† is with regard to plurals.

A *single* individual may stand in various relations, and act in divers capacities; and, consequently, if two such relations or characters be connected by a copulative, and the first be preceded by a pronoun, the reader will reasonably understand them both of the person represented by that pronoun; because such is the general usage, and the compliance with it will not involve any contradiction. But this does not happen in the same degree with respect to plurals. Though *one* individual may act, and frequently does act, in several capacities, it is not likely that a *multitude* of individuals should all of them act in the *same* several capacities: and, by the extreme improbability that they should be represented as so acting, we may be forbidden to understand the second plural attributive of the persons designed in the article prefixed to the first, however the usage in the singular might seem to countenance the construction. The meaning may be illustrated by a familiar example. An individual is at once a member of parliament and the colonel of a regiment. Speaking of such an one, and having occasion to advert to these two characters, we might say in Greek, Ὁ βουλευτὴς ΚΑ'Ι λοχαγός; and if, by such a phrase, we meant to indicate two *different* persons, we should speak in a manner not authorized by the Greek idiom. But suppose we should say, speaking of several persons, Οἱ βουλευταὶ ΚΑ'Ι λοχαγοί; the inference would be, either that the per-

† Page 182.

sons sitting in parliament, and those commanding regiments, are usually the same ; or else, knowing them not to be the same, we should understand the words as expressive of two distinct classes : and what is the alternative ? If they be the same, the rule is strictly observed ; if they are notoriously distinct, the rule, indeed, is violated, but in such a manner that no ambiguity can ensue ; for though Ο'Ι λοχαγοί would have been more accurate, our previous knowledge of the subject prevents the possibility of mistake.

PROPER NAMES AND ABSTRACT NOUNS.

The rules which have been given for the Article, do not always apply to *proper names* and *abstract nouns*.

PROPER NAMES.

The practice of Greek writers, in the use of proper names, accords *generally* with the rules already laid down.

When proper names first occur, they are commonly without the article, unless insertion is authorized by the notoriety of the person intended. Upon renewed mention, the article is usually inserted. This is not, however, indispensable ; for when the name is repeated, it will be naturally referred to the person already mentioned, though the article should not be inserted to mark that reference.

Some appellatives, from frequent use, partake of the nature of proper names, and follow the same rules : of this kind is Χριστός, and sometimes βασιλεύς, &c.

ABSTRACT NOUNS.

The article is inserted before abstract nouns.

1. When the noun is used in its most abstract sense.

Plato, vol. iv. p. 68. Ἡ ἀδικία καὶ Ἡ ἀκολασία μέγιστον τῶν ὄντων κακόν ἐστι, Injustice and intemperance are the greatest of evils.

Ibid. 70. Ἰατρικὴ γίγνεται πονηρίας Ἡ δίκη, Justice is the remedy of wickedness.

There is a close analogy between this use of the article, and the hypothetical use already mentioned ; as, Ο'Ι ἄδικοι will signify, all the unjust ; so, Ἡ ἀδικία will mean, every act of which injustice can be assumed.

2. When the attribute is personified.

Aristoph. Av. 1536. Καὶ ΤΗΝ βασιλείαν σοι γυναῖκ' ἔχειν διδόν, And I give you the kingdom as a wife.

Xen. Mem. II. 1. Ἡ Κακία ὑπολαβῆσα εἶπεν, And Malice, interrupting, said.

The article is not always inserted, as in the case of proper names, to which this is analogous.

3. Abstract nouns, according to the rule already given, take the article when it has the sense of a possessive pronoun.

Aris. Ran. 45. Ἀλλ' οὐχ οἷός τ' εἶμι' ἀποσοβῆσαι ΤὸΝ γέλων, But I cannot restrain *my* laughter.

4. These nouns take the article when they have *reference* of any kind.

Plato, vol. iv. 31. Ἐὰν μὴ προειδῇ περὶ τῶτων ΤΗΝ ἀλήθειαν, Unless he foresee the truth concerning these things.

EXCEPTIONS.

It was not to be expected, that the rules now given for the article should be entirely without exceptions. The first are in the case of

PREPOSITIONS.

Words which would take the article by the preceding rules, often lose it after prepositions.

Plato, κατὰ ΠΟΛΙΝ, the city (Athens.) κατ' ἈΓΟΡΑΝ, the Forum.

Arist. His. II. 2. Ἄ ἐξηραίνετο ὑπὸ ΚΥΝΑ, which were withered by the dog-star. Πλησίον ΘΑΛΑΣΣΗΣ, near the sea. Πρὸς ἩΛΙΟΥ δύοντος, at sunset

Hence it is evident, that the absence of the article, in such instances, affords no presumption, that the nouns are used indefinitely. Their definiteness or indefiniteness, when they are used after prepositions, must be determined on other grounds.

ENUMERATION.

When several nouns are coupled together by conjunctions, or, what is equivalent, the conjunctions are omitted by the figure *Asyndeton*, they frequently all drop the article, though each taken singly would require it.

Æsch. cont. Ctes. § 38. Καὶ ΧΕΙΡ' ἰ καὶ ΠΟΔ' ἰ καὶ ΦΩ-

ΝΗ; καὶ πᾶσιν οἷς δύναιμαι, with my hand and foot and voice and all that I can.

This usage is not uncommon, even where there are only two.

Plato, ii. 143. ἌΝΘΡΩΠΟΙΣ καὶ ΘΗΡΙΟΙΣ, men and beasts.

ORDINALS.

It might be supposed that ordinals would uniformly be preceded by the article, inasmuch as the nouns with which they are joined do, from this circumstance, become *monadic*. In a series of things of the same class, only one can be *first*, one *second*, one *third*, &c.

Ordinals, however, for the most part, whether the nouns with which they agree be expressed or understood, are without the article.

Æsch. contra Ctes. § 29. ἙΒΔΟΜΗΝ δ' ἡμέραν τῆς θυγατρὸς τετελευτηκίας, his daughter having died the seventh day.

Superlatives have so close an affinity to the ordinals signifying *first*, and *last*, that they also sometimes reject the article.

Dyon. Hal. vol. i. p. 5. Τῆς αὐτῶν ἀρχὴν τῇ ΜΕΓΙΣΤΗΝ ἐκτέτατο. Some one of them gained the highest command.

Construction of the Article with ΠΑΣ, ὍΛΟΣ, ὍΥΤΟΣ, &c.

ΠΑΣ.

1. When ΠΑΣ or ἌΠΑΣ in the singular is used to denote the *whole* of any thing, the article is prefixed to ΠΑΣ, or to the substantive with which it agrees. Εἰς πᾶσαν τὴν πόλιν, to the whole city. Ἄπαν τὸ στράτευμα, the whole army. Ἡ πᾶσα ἐξουσία, the whole power.

Demosth. de Cor. § 59. Πάντα τὸν αἰῶνα διετετέλεκε, spent his whole life.

2. When ΠΑΣ or ἌΠΑΣ in the singular is used to denote *every individual* of the class, the article is omitted.

Xenop. Cyrop. page 208. Εἰς πάντα κίνδυνον ἦλθον, they encountered *every* danger.

Plut. page 94. Πᾶσιν τέχναις καὶ δυνάμει ἀνθρωπίνῃς, *every* art and power of man.

3. When ΠΑΣ and ἌΠΑΣ are used in the plural, the

article is inserted where there is *reference* ; where there is not, the usage is various.

’ΟΛΟΣ.

The construction of ’Ολος resembles that of πᾶς. When the substantive is without reference, it wants the article ; and *vice versa*. ’Ενιαυτὸν ὅλον, a whole year. ’Ολην τὴν πόλιν, the whole city.

When ὅλος is used in the sense of *wholly* or *altogether*, the article is omitted.

Demosth. Πλάσμα ’ΟΛΟΝ ἐστίν ἡ διαθήκη.

Οὔτος.

A noun, when joined with the pronoun οὗτος, always has the article prefixed. ΤΟΝ πόνον τῆσπον, this labour ; αὕτη ἡ μάχη, this battle ; ταῦτα τὰ θηρία, these beasts.

This rule is not observed by Homer.

Proper names usually take the article, but not always.

’ΟΔΕ.

What has been said of Οὔτος, will, for the most part, apply to ὅδε.

Τῇσδε τῆς ἡμέρας, this day ; ΤΟΝ νόμον τόνδε, this law.

There are, however, instances in which the article is omitted, when the noun precedes, especially if it be a proper name.

’ΕΚΕΙΝΟΣ.

Nouns joined with this word, have the article in both numbers, like οὗτος. ’Εκείνης τῆς ἡμέρας, that day. ’Εκείνοις τοῖς χρόνοις, at those times.

When this word is associated with a proper name, the article is sometimes omitted, at least when the proper name precedes.

On the Position of the Article, in the Concord of Substantives and Adjectives.

1. When an adjective is preceded by the article, a substantive is understood, which, together with the adjective, is the predicate to the article.

’Ο δίκαιος is equivalent to ’Ο δίκαιος ἀνὴρ ; and the article

'Ο belongs not merely to *άνήρ*, but to *άνήρ* joined with *δικαιος*.

2. Whenever the article belongs to the adjective and substantive taken *together*, so that the assumption is of both, the article precedes the substantive.

Xenoph. Ἐβελείσαντο περὶ τῶν ἑνεσθηκότων πραγμάτων. They consulted concerning present affairs.

Isoc. Περὶ τῆς κοινῆς σωτηρίας ἐμονούντες, thinking alike concerning the public safety. Ὁ ἐμὸς πατήρ τέθνηκε, my father is dead.

3. When the article belongs to the noun *only*, and not to the noun and adjective *together*, it precedes the noun.

Isoc. Κοινῆς τῆς πατρίδος οὔσης, the country being common.

Xen. τὴν φωνὴν πρασίειαν ποιοῦναι, they make the voice milder.

Ibid. Ἐκέλευσε φανεράν φέρειν τὴν ψῆφον, he commanded to make the vote known. Ἐμὸς Ὁ πατήρ, (supp. ἐστίν,) mine is the father.

It will be remarked, from a comparison of the two last rules, that the position of the article determines the sense. Ἐμὸς Ὁ πατήρ is very different from Ὁ ἐμὸς πατήρ. In the latter, both the adjective and substantive are the predicate of the article, and they require some verb to make a proposition. But ἐμὸς Ὁ πατήρ contains a preposition, ἐστίν being understood.

4. When the substantive and adjective have both the article, the substantive with its article is invariably placed first.

Lys. p. 139. Ἐλθὼν εἰς τὴν οἰκίαν τὴν ἐμήν, going to my house.

Xen. Τοῖς νόμοις τοῖς ἀρχαίοις χρῆσθαι, to use the ancient laws.

Sometimes the substantive drops its article.

The most simple and natural use of the adjective, is without the repetition of the article; and this is by far the most common in all Greek writers. When the article is repeated before the adjective, one of these two things may generally be observed; viz. either that the substantive might of itself be reasonably presumed to signify the particular thing intended, though, by the addition of the adjective, the substantive is absolutely restricted to the object meant; in which case the addition is an after thought; or else, that the adjective has been purposely reserved by the speak-

er to mark an *emphasis* or *opposition*. Of the first kind, an instance may be found in Eph. i. 13. ἐν ᾧ καὶ πιστεύσαντες ἐσφραγίσθητε τῷ πνεύματι τῆς ἐπαγγελίας τῷ ἁγίῳ. In whom believing, ye have been sealed with the spirit of promise—the *Holy One*. Here τῷ πνεύματι could not be easily misunderstood; yet the addition of τῷ ἁγίῳ absolutely limits the sense. Of the second kind, an instance may be taken from Demosth. (de Cor. § 27.) who exulting in having saved the Chersonesus and Byzantium, exclaims emphatically, “These successes ἡ προαίρεσις ἡ ἐμὴ διεπράξατο, my counsel, *mine*, has produced.”

An instance where the article is repeated before the adjective, for the sake of marking opposition, may be found, John x. 11. ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός, I am the *good* Shepherd; as opposed to ὁ μισθώτης, the hireling, v. 12.



IV.

DIALECTS.

The first settlers of Greece spoke a common language, with probably but little diversity of pronunciation or inflection. Gradually, however, as the nation was divided by government and local situation into different tribes, certain peculiarities of dialect sprung up, both with respect to the use of single letters and of particular words, forms of words, inflections, and idiomatical expressions. The Greek nation was first divided into two parts, the *Doric* and the *Ionic*; giving rise to the two *fundamental* dialects of the language. The Dorians were more numerous, but their dialect was rough. A part of this tribe, however, the *Æolians*, polished the language considerably, especially in the colonies situated in Asia Minor. Thus the original Doric was divided into two branches, the Doric and the *Æolic*. There were slight peculiarities, also, in different portions of these tribes, which are called the *Bœotic* and *Macedonian* dialects, &c.

The Ionians originally inhabited Attica. Colonies went out from this people and settled on the shores of Asia Minor, where their language was very greatly softened and improved. Those who remained at home were called the *Attics*; and, after the establishment of free institutions, their

language became more polished and refined than that of any other part of Greece. Thus the language of the early Ionians was divided into two dialects, the *Ionic*, in which Homer wrote; and the *Attic*, which carried forward the improvements in the language, first commenced by the Ionic Colonists. Some peculiarities of the original language were retained by one of the four great dialects, and some by another. Hence Grammarians, in speaking of Homer, call that Attic, Æolic, Doric, Cretan, &c. which had become so in the progress of the language.

Athens was the chief seat of Greek literature, and hence the Attic dialect became, at length, the language of the Court and of *prose* composition, throughout all parts of Greece. In Poetry, however, the other dialects continued in use. After the conquests of Alexander, the seat of empire and of literature was transferred to Alexandria; and here the Attic dialect, dropping a few peculiarities, took the name of $\frac{1}{2}$ *κοινὴ διάλεκτος*, or the common dialect. As this became the language of the court and of business in all parts of the empire, it was often corrupted by the introduction of foreign idioms; of which we have an example in the language of the Septuagint and the New Testament, which abounds with Hebrew idioms, and is called Hellenistic Greek. The Poets had a certain degree of license in adopting forms of expression from the early language, which has been called the Poetic Dialect.

In the following Tables, the changes produced by the Dialects, are considered in two points of view; first, changes in single letters; secondly, in the inflection of the several parts of speech. In respect to single letters, it must be remarked, however, that these changes are not universal, but occur only under certain circumstances in particular words, which must be learnt by use.

ATTIC.

The *Attic* Dialect was the most refined, and was peculiar to *Athens* and its neighbourhood. It is admitted by the *Poets*, and writers in the *Ionic* and *Doric* Dialects.

PROPERTIES.

1. *Contraction*

I. Of syllables in the same word ; as,

αα	}	into α. See Obs. 19.	
ασ			
ααι	}	. . . η	10.
εαι			
ηι			
ηαι			
αει		η.	9.
αο		into ω. See Obs.	11.
αω		ω.	19.
εα	}	α.	4, 6.
ηα		η.	6, 20.
εε		η.	6, 20.
εο	}	. . . ε.	11.
ηο			
ηω			
σω			
ωω		ω.	5.

To this Dialect properly belong all contract nouns and verbs.

2. Of Syllables in different words by Synalœpha, of which there are six species ; viz.

Synalœpha by	{	Apocope, as	τὸ ἀργύριον τῷ ἀνδρὶ τῷ ἀγαθῷ τῇ ἡμετέρᾳ τῇ ἡμέρᾳ ἡ ἀγχισσα τὰ ἔργα τῷ ἀντρῷ οὐ ἔνεκα	{	Attic	τ' ἀργύριον. τ' ἀνδρὶς. τ' ἀγαθῷ. θημιστέρᾳ. θημήρᾳ. ἡγχισσα. τ' ἔργα. τ' ὠντῷ. οὔνεκα. δοιμάτιον. τελάχιστον.
		Aphæresis, as	τὸ ἱμάτιον τὸ ἐλάχιστον			ἔμπεδόνει.
		Synæresis, as	ἔμοι ὑποδύνει			{ οἱμοί.
		Crisis, as	{ οἱμοί			{ τάλγεος.
		Apocope & Synæresis, as	{ τῷ ἄλγεος			
		Apocope & Crasis, as				

Contractions of the *Article*, the *Pronoun* ἐγώ, *Conjunction* καί, and the *Preposition* πρό.

Article.

ὁ	} before	{ α	} into	{ ω	ὁ ἀνέμος	} Attic	ἀνέμος.		
&					{ ε, *ο		{ ε	οἱ ἀνέες	ἄνέες.
οἱ								ὁ ἐμός	οὐμός.
ὁ								ὁ ὀλυμπος	ὀλυμπος.
το								οἱ ἐμοί	ἐμοί.
το				ω	ὁ οἰκόςτριψ		ὠκόςτριψ		
				τω	τὸ ἡμισυ		τῶμισυ.		
					τὸ οἰκίδιον		τῶκίδιον.		
					τὸ ἄλλο		τ' ἄλλο.		
				τε	τὸ ἐμφανές		τὲμφανές		
					τὸ ὄνομα		τᾶνομα.		
				τω	τῷ ἀπόλλωνος		τῷπόλλω-		
				δα	τῷ εἰέρε		[τος. θαίερε.		

Ἐγώ.

ἐγὼ οἶδα	} Attic.	ἐγὼ ὄδα.
ἐγὼ οἶμαι		ἐγὼ ῶμαι.
μοι ἰδέσκει		μέδόςκει.
μοι ἐχρησεν		μᾶχρησεν.

Καί.

Before	$\left\{ \begin{array}{l} \alpha \\ \epsilon\iota \\ \epsilon \\ \omicron \\ \omicron\iota \\ \eta \end{array} \right\}$	$\left\{ \begin{array}{l} \text{into } \kappa\alpha \\ \cdot \cdot \kappa\alpha \\ \cdot \cdot \kappa\eta \\ \cdot \cdot \kappa\omega \\ \cdot \cdot \kappa\eta \end{array} \right\}$	$\left\{ \begin{array}{l} \kappa\alpha\iota \ \acute{\alpha}\nu \\ \kappa\alpha\iota \ \epsilon\iota\eta\alpha \\ \kappa\alpha\iota \ \epsilon\gamma\omega \\ \kappa\alpha\iota \ \epsilon\nu \\ \kappa\alpha\iota \ \omicron\iota\nu\omicron\nu \\ \kappa\alpha\iota \ \eta\mu\acute{\iota}\nu \end{array} \right\}$	Attic.	$\left\{ \begin{array}{l} \kappa\alpha\iota\nu. \\ \kappa\alpha\iota\alpha. \\ \kappa\alpha\iota\gamma\omega. \\ \kappa\eta\nu. \\ \kappa\eta\nu\omicron\nu. \\ \kappa\eta\mu\acute{\iota}\nu \end{array} \right\}$

Before an aspirate, * is changed into χ; † as,

καὶ ὁ	} Attic.	χῶ.
καὶ ἡ		χῆ.
καὶ ἡ ἄγχουσα		χ' ἡγχουσα.

* 'O before : makes sometimes { α ; ὁ διπλος, διπλος.
ω ; ὁ διπλος, διπλος.

† See Article in the *Ionic* Dialect.

‡ See Rule III. page 5.

Πρό.

Before ω, ε, προώφειλες, πρέφειλες.
 αυ, ων, προαυδῶν, πρωυδῶν.

II. Change of Letter or Syllable ; as,

γ	into	β,	as	γλήχων,	βλήχων.	
λ	--	{ γ,	--	μόλις,	μόγισ.	
		{ ρ,	--	κλίβανος,	κρίβανος.	
μ	--	σ,	--	πέφαμμαι,	πέφασμαι.	
ν	--	λ,	--	πνεύμων,	πλεύμων.	
		{ θ,	--	σῦς,	θῦς.	
		{ ξ,	--	σύν,	ξύν.	
σ	--	{ ρ,	--	θαρσεῖν,*	θαρῤῥεῖν.	
		{ τ,	--	σήμερον,	τήμερον.	
			--	πράσσω,	πράττω.	
α	--	ε,	--	λαός,	λεώς.	2 Obs.
α	{	ω,	--	Ἰλαα,	Ἰλεω.	2.
ο				τά, Fem. Art.	τώ.†	
				λαός,	λεώς.	2. 5.
σ	--	ο,	--	πέπεμφα,	πέπομφα.	15.
		{ α,	--	εὐφυῆ,	εὐφυᾶ.	4.
η	--	{ ει,	--	πήσομαι,	πείσομαι.‡	
		{ ο,	--	πέπηθα,	πέπωνθα.	16.
ι	--	ω,	--	εἶχα,	ἔωχα.	17.

Diphthong.

αι	into	α,	page 18.		
αι	- -	α,	--	χλαῖεν,	χλαῖεν,
ει	- -	η,	--	χλειῖδας,	χληῖδας. . . . 6.
οι	}	ω,	--	{ χλοιός,	χλωός, ... 2.
ωι				{ ἥρωϊνη,	ἥρώνη.
ς	- -	ω,	--	λαῶς,	λεῶ. . . . 2.

Syllable.

τωσαν	--	ντων	--	συφάτωσαν,	συφάντων.	22.
μι	--	ην,	--	βοῶμι,	βοῶην.	24.
ησα	--	ε,	--	γνοιῆσαν,	γνοιέν.	27.

* Busby, after Joh. Grammaticus, reverses this instance, making θαρσεῖν θαρῤῥεῖν; but greater authorities are against them.

† See Article.

‡ In common with the Boeotic.

III. Insertion of *ν*, *ο*, *ω*, in Perfect Tenses.

Observation 15, 16, 17.

IV. *Prosthesis* σμικρός for μικρός.V. *Syncope*.

σ in First Future Active and Middle. 12 Obs.

Antepenultima of the 1st Aorist. 14.

α in the Perfect, sometimes with the vowel or diphthong following. 19 Obs.

ι in the third plural Pluperfect. 20.

η in the Aorists Optative, and Verbs in μι. 27.

σα in σέωσαν, Imperative Passive and Middle. 23.

ο in Verbs ; as, οἶμαι for οἴμαι.

VI. *Paragoge*.γξ in Pronouns primitive and Articles ; as, ἐγ^ωγξ, σύγξ, τόγξ.αν in Pronouns and Adverbs ; as, ἐτι^{αν}, ἐκ^{αν}, ἔμεν^{αν}.ι and υ in Pronouns Demonstrative ; as, ἐν^ισι, ἀλλ^ιη^ι, ἐπ^ιο^ι, ἐν^ισι, ἐπ^ιο^ισι, ἐπ^ιο^ισι, ἐπ^ιο^ισι ; ἐπ^ιο^ισι, for ἐπ^ιο^ι αὐτό, ἐπ^ιο^ισι, for ἐπ^ιο^ισι. There is sometimes an elision of ο and α ; as, ἐπ^ιο^ι, ἐπ^ιο^ι.ι in Adverbs, Conjunctions, and Prepositions ; as, ἐν^ιωσι, ἐν^ιωσι, ἐν^ιωσι, ἐν^ιωσι.δα in the second person singular of Verbs ; as, χρῆ^{δα}σα.η in the Conjunction ἐν^ιη.

οι or οι in Articles ; as, οἷς or οἷσι.

VII. *Apocope*.ι in the Imperative Active of Verbs in μι ; as, ἴσ^ια and ἴσ^ιη, for ἴσ^ιασι, ἴσ^ιησι.

OBSERVATIONS.

1. It makes the vocative like the nominative in all declensions.

Declensions.

2. In the 2d, the vowel or diphthong in every termination is changed into ω ; and the penultima of nouns in αος, if long, is changed in ε ; as, λαός, λέως, N. plur. ἰδ^{αα}, ἰδ^{εω}, not otherwise ; as, ταός, ταῶς. See Clarke's Hom. β. 265.

3. Some words of the 3d in ης, -ητος, it declines after the 1st ; and ως, -ωτος, υς, -υτος, after the 2d.

Contracts.

4. In the first form of contracts, the accusative singular of Adjectives in *ης* pure is contracted into *α* ; as, ἐνδεέα, ἐνδεᾶ. Page 19.

Proper names of this declension, it forms after the 1st declension ; and one appellative ἀκινάκης. Page 19.

5. In the 2d and 3d, it makes the genitive singular in *ως*, contracting that from *εως* pure ; as, χοέως, χοῶς. Page 20.

6. In the 3d, it contracts the accusative singular into *η*, and the N. A. V. plural into *ης* ; but *εως* pure has both accusatives in *α* ; as, χοέα, χοᾶ ; χοέας, χοᾶς. Τροφᾶς also occurs.

Adjectives.

7. It forms comparisons by -ίστερος, -ίστατος ; -αίτερος, -αίτατος ; and, in common with the *Ionic* ; -έστερος -έστατος.

Pronouns.

8. See Rule V. (*Syncope*.)

It uses *ἐαυτῷ* in the 2d person, and *ἐαυτῆς* for ἀλλήλης.

Verbs.

9. In contracts ζῶω, διφάω, πεινάω, περιφάω, and χράσμαι, by *η* after the *Doric* manner.

10. It contracts *αι*, *ει*, *ηαι*, made by the *Ionic* Syncope, into *η* in the second person singular of the Present Indicative *passive* and *middle* of Verbs in *μι* ; as, ἴσλασαι, εἶδεσαι, κάθησαι, ἴσθη, εἶσθη, κάθη. And sometimes in that of the Perfect Passive of Barytons ; as, μέμνησαι, μέμνη.

11. It contracts the *Ionic* *αω* into *ω* ; *εο*, *ηο*, *οο*, into *ε*, in the second person singular of the Imperfect *Indicative* ; and of the Present and Second Aorist *Imperative* *passive* and *middle* of Verbs in *μι* ; as, ἴστω, εἶδες, ἐκάδες, εἶδες.

12. In the first Future of polysyllables in *ιζω*, it drops *σ* ; as, ἐλπιδῶ ; Middle, ἐλπιῖσμαι. It does the same by those in *ασω*, *εσω*, *οσω*, which are afterwards contracted ; as, βιδῶ. But ἐκχέω, uncontracted occurs, Joel ii. 28.

13. It affects the augment 6 different ways.

14. It syncopates the 1st Aorist ; as, εὐρατο for εἰρήσατο ; ἔγαμα for ἐγάμησα. By the *Ionic* it is made ἔγημα, which is most in use.

15. In dissyllable perfects in *φα*, *χα*, it changes *ε* into *ο*.

16. It changes *η* into *ο*, according to some grammarians, in the Perfect Active of obsolete verbs ; as, λήχω, λείλογχα, πήθω, πῆπυνθα, inserting *ν*. But they are better derived as in the table of anomalous Verbs.

17. In the Perfects Active and Passive ἀνείξα, ἀνείμαι ; ἀφείξα, ἀφείμαι, and the middle εἶδα, it changes ι into ω ; as, ἀφείωξα, ἀφείωμαι, εἶωδα, in which the ι is often retained ; as, εἶωδα. According to some, this is not a change, but an insertion of ω ; an opinion which εἶωδα seems to sanction.

18. In the reduplicated perfect ἄγηχα from ἄγω, it inserts α ; ἀγήχεα.

19. It syncopates x in the Perfect and Pluperfect Active, and contracts the vowels ; as, ἐσάξασι, ἐσάξαναι, ἐσάξως ; ἐσάσαι, ἐσάσαι, ἐσάς ; and in some persons the following vowel is also syncopated ; as,

{ ἐσάξαλον, ἐσάξαλε, ἐσάξεισαν.
 { ἐσάη—λον, ἐσάη—λε, ἐσάη—σαν.

20. The Ionic εα, εε,* εε for ειν, εις, ει, 1st, 2d. and 3d Sing. of the Pluperfect Active and Middle, it contracts into η, ης, η ; as, εἰλήθη—η, —ης, —η.

It syncopates ι in the 3d plural of the same tense ; as, ἦδυσαν for ἦδιονσαν.

21. From the 2d person Imperative Active of Verbs in μι, it rejects the last syllable, ἴσθασι, ἴσθα, ἴσθη ; † τίδεσι, ‡ τίδη ; δίδεσι, δίδω.

22. It changes τωσαν into νων in the 3d person plural of the Imperative Active, retaining the preceding vowel in the 1st Aorist only of Barytons, and in both the tenses peculiar to Verbs in μι ; in the rest, ε is changed into ο, except in the contracts, where α is changed into ω, ε into υ, and ι of the third remains ; as,

Barytons.

1st Aor. τολ	-άτωσαν, —άντων.
Pres. τωσι	} -ετωσαν, —όντων.
Perf. τεύω	
2d Aor. τωτε	

Contracts.

1st Conj. βε	} -ε	-όντων.
ωσι		-εσι, τωσαν, -έντων.
χρυσ		-ις, -έντων.

* The contraction is used in the 2d person, though usually limited by grammarians to be the 1st and 3d only.

† In this case the long vowel is restored, but it is not always in verbs from αω.

‡ θ in this place becomes τ by reason of the preceding θ, Rule II page 4.

Verbs in μ .

Pres.	$\left\{ \begin{array}{l} \text{ιστᾶ} \\ \text{τιθῆ} \\ \text{διδῶ} \end{array} \right\}$	$\left. \begin{array}{l} \text{—τωσαν, —νιν.} \end{array} \right\}$
2d A.	$\left\{ \begin{array}{l} \text{στη} \\ \text{θεῖ} \\ \text{δοῖ} \end{array} \right\}$	

23. In the 3d plural of the Imperative passive and middle, it syncopates $\sigma\alpha$; as,

PASSIVE.	
Pres. τυπλέσθω	} -σαν, —ν.
Perf. τετέλεσθω	
MIDDLE.	
1st A. τυψάσθω	

24. In the Optative active of Barytons and Contracts, μ is changed into η ; as,

$\left\{ \begin{array}{l} \text{τύπῃσι} \\ \text{βοῶ} \\ \text{ποιοῖ}* \end{array} \right\}$	$\left. \begin{array}{l} \text{—μι, —ην.} \end{array} \right\}$
--	---

The persons are varied in all the tenses, as in the Aorists passive of this mood :

$\left\{ \begin{array}{l} \text{τυπῇσι} \\ \text{βοῶ} \\ \text{ποιοῖ}* \end{array} \right\}$	$\left. \begin{array}{l} \text{—ην, —ης, —η.} \\ \text{—ῇτον, —ῇτην.} \\ \text{—ημεν, —ῇτε, —ησαν.} \end{array} \right\}$
--	---

25. It uses the 2d and 3d singular, and the 3d plural of the Æolic Aorists.

26. It changes ω , the penultima of the Optative active of verbs in μ , from ω into ω ; as, διδοῖην, διδῶην.

27. It syncopates η in εἰημεν, εἰητε, of the Aorists passive Optative of Barytons, and peculiar tenses of verbs in μ of the same mood ; also in αἰημεν, οἰημεν, of the latter ; and, in both, changes $\eta\sigma\alpha$ in the 3d plural into ϵ ; as,

1st Aor. τυφθεῖ	$\left. \begin{array}{l} \text{—ημεν, —ῇτε, —ησαν. Attic, —μεν, —τε, —ε.} \end{array} \right\}$
2d Aor. τυπεῖ	
Pres. τιθεῖ	
2d Aor. θεῖ	
Pres. ἰστᾶί	
2d Aor. σταί	
Pres. διδοῖ	
2d Aor. δοῖ	

* The Doric moreover changes ω of the penultima into ψ ; as, φιλοῦν, χρυσῶν.

Writers.

Thucydides, Lysias, Plato, Xenophon, Isæus, Isocrates, Demosthenes, Æschines, Lucian.—*Æschylus, Sophocles, Euripides, Aristophanes.* This Dialect was divided into ancient, and more recent. *Thucydides, Plato, and Aristophanes* used the former.

IONIC.

The *Ionio* Dialect was peculiar to the colonies of the *Athenians* and *Achaians* in *Asia Minor*, and the adjacent *Islands*, the principal of which were *Smyrna*, *Ephesus*, *Miletus*, *Teos*, *Samos*. It is admitted by writers of the *Attic* Dialect, often by those of the *Doric*, but most frequently by the *Poets*.

PROPERTIES

It delights in a confluence of vowels ; hence it is distinguished from the common Dialect by

I. The Resolution of Diphthongs and Contractions.

αυ	into	ως	{	θαύμα	θαύμα.
			{	αὐτός	αὐτός.
α	{	—	ηἰ	ῥαδός	ῥηιδός.
σι				αληθσία	ἀληθσία.
	{	—	εε	ῥεδρον	ῥεδρον.
ει				ῥετρεσι	ῥετρεσι.
ει	{	—	εα	τιδισι	τιδισι.
				πυ	εὐχομος
ευ	{	—	ηἰ	χρηζω	χρηζω.
				εαι	τιπτη
η	{	—	ηαι	τιπτη	τιπται.
				οἰ	τοιιν
ηι	{	—	εο	φιδε	φιδε.
				οε	αγαδεργια
ς	{	—	οιο	λόγx, τῷ	λόγοιο, τοιο.
				εω	'Αιδε, τῷ
	{	—	εα	διδασι,	διδασι.
ω				ωι	παιρως
η	—	εα	κατηγηναι	καταγαγηναι.	
ω	—	αο	ιδεξω	ιδεξω.	

II. Syncope of

ô and τ in oblique cases.

s in many words ; particularly those in εια ; as, ἵρος, ἀ-
χιρός, εὐχίζῃ, προμυθῇ, συμπαθῇ.

ι in many words ; as, τέλειον, πλέων, μέζων, εὖν for εἶων, imperf. of εἶω.

σ in second persons of Verbs.

κ in the Perfect active.

III. Epenthesis of

α before terminations of Verbs.

ε before terminations of Nouns and Verbs, of some in all cases ; as, ἀδελφεός, κενεός καινεός. 1. 4.

ι in dual cases and many Nouns ; as, στεινός, ποίη for πία. 5.

υ ; as, πουλύς.

αι before α and η ; as, σελεναία, Ἀθηναίη, ἀναγκαίη.

IV. Prosthesis of

ε before many words ; as, εἶεις, εὖν.

Reduplication in many tenses.

12.

V. Aphæresis of

ε ; as, ὀρή, κείνος.

σ ; as, κεδάζω, μίλαξ.

τ ; as, ἥγανον.

λ ; as, εἴβεται, or λείβεται.

Augment.

12.

VI. Paragoge of

α in the Perfect middle ; as, γάω, γέγηκα, P. M. γέγα. I.

γέγαα.

σι in the third persons of verbs.

VII. Change of letter or syllable.

β	} into ζ	βάραθρον	{	ζέρεθρον.*
γ		πεφυγώς		πεφυζώς.
δ		δορκάδες		ζορκάδες.
θ	— σσ	βυθός		βυσσός.
ν	} — κ	ναεῖν	{	καεῖν.
π		ποιός		κοῖος.
		ἐδέποιε		ἐδεκοῖε.
σ	— δ	ὀσμήν		ὀδμήν.
θ	— τ	θέρπος		τέρπος.
φ	— π	ἀφίκομεν		ἀπίκομεν.
χ	— κ	δέχομαι		δέχομαι.
		οὐχί		εὐκί.

Ionic.

* Change of vowel and consonant.
The rough into the smooth.

The smooth and aspirate mute reciprocally ; as,

		ἀχάνθιον		ἀχάνθιον.	
		βάτραχος		βάτραχος.	
		ἐνλαῦθα		ἐνθαῦτα.	
		χίλων		χιθών.	
		χώρα		κῶρη.	
		} <i>Ionic.</i> {			
		ε	βάραθρον	βέρεθρον.	6.
		η	λαῖρός	ληῖρός.	4.
		ασ	ἄθλον	ἄεθλον.	
		σα	ἡμᾶς	ἡμέας.	
		ω	χρεῖα	χρεῖω.	
		α	τέμνω	τάμνω.	
		η	ἐπιπροϊεόντος	ἐπηπροϊεόντος.	
		ι	ἰσλίη	ἰσλίη.	
		ω	πλέω	πλώω.	
		υ	βίθλος	βίθλος.	
		ω	δεῦρο	δερω.	
		ο	ζωή	ζόη.	
		η	βοᾷ	βοῦ.	
		ω	τραῦμα	τρῶμα.	
		η	εἰρήνεος	ἡρίνεος	
		εν	λητῶα	λητῶν.	8.
		αν	Ἄριστάγοραν	Ἄριστᾶγόρεα.	4.
		ην	εἰς	τελῶνεα.	4.
		ιν	εἰς	τελῶνεα.	16.

VIII. Contraction in a few instances.

ος	into ε	ὁ ἑτερος	οὔτερος,*	3.
οα	}	ω	βῶξ	βῶξ.
οη			ἀνισία	ἀνισία.
			ὀγδοήκοντα	ὀγδοήκοντα.

OBSERVATIONS.

1. It inserts ε in all genitives plural.
2. It annexes ι to the dative plural of all parasyllabic Nouns.
3. In the Article, ὁ or τό before ε, is contracted into ε ; as, ἑτερος, οὔτερος.

Declensions.

4. In the 1st it changes the α of all terminations (the Dual and N. A. V. plural excepted) into η, subscribing the

* See article in the *Attic Dialect*.

subjunctive vowel ; α of the genitive into $\epsilon\omega$, $\alpha\nu$ and $\eta\nu$ of the accusative sing. into $\epsilon\alpha$, and $\alpha\varsigma$ of the plural into $\epsilon\alpha\varsigma$ —

N. G. D. A.

G. D.

1. Sing. $\beta\omicron\rho\epsilon\text{-}\eta\varsigma$, $\text{-}\acute{\epsilon}\omega$,* $\text{-}\eta$, $\eta\nu$ or $\text{-}\acute{\epsilon}\alpha$. Pl. $\acute{\epsilon}\omega\nu$, $\text{-}\eta\varsigma$, or $\text{-}\acute{\eta}\sigma\iota$ or $\text{-}\alpha\acute{\iota}\sigma\iota$. A. $\acute{\epsilon}\alpha\varsigma$.

5. In the 2d, it changes α of the genitive sing. into $\omicron\iota\omicron$, (and in the Article, which is of this declension, into $\epsilon\omega$, whose dative also is in $\epsilon\omega$,) and $\omicron\iota$ of the dual into $\omicron\iota\iota$,

G.

G. D.

G. D.

G.

D.

Sing. $\lambda\acute{o}\chi\text{-}\omicron\iota\omicron$. Du. $\text{-}\omicron\iota\iota\nu$. Pl. $\text{-}\acute{\epsilon}\omega\nu$, $\text{-}\omicron\acute{\iota}\sigma\iota$. Sing. $\tau\omicron\omicron\iota\omicron$ and $\tau\acute{\epsilon}\omega$, $\tau\acute{\epsilon}\omega$.

6. In the 3d, by syncopating δ and τ it makes $\text{-}\iota\varsigma$, $\text{-}\iota\delta\omicron\varsigma$, $\text{-}\alpha\varsigma$, $\text{-}\alpha\iota\omicron\varsigma$, of the 2d and 5th of the contracts. $\Theta\acute{\epsilon}\tau\text{-}\iota\delta\omicron\varsigma$, $\text{-}\iota\omicron\varsigma$.

Contracts.

7. In the 1st and 2d form of contracts, the genitive and dative sing. and in the 3d, all cases have ϵ of the penultima

G. D.

G. D.

changed into η . 1. Sing. $\text{'}\text{Ap}\text{-}\eta\omicron\varsigma$, $\eta\iota$. 2. $\pi\acute{o}\lambda\text{-}\eta\omicron\varsigma$, $\text{-}\eta\iota$. In

G. D. A.

the 3d form of contracts : Sing. $\beta\alpha\sigma\acute{\iota}\lambda\text{-}\tilde{\eta}\omicron\varsigma$, $\text{-}\tilde{\eta}\iota$, $\tilde{\eta}\alpha$. Dual,

N. A. G. D. N. V. G. D. A.

$\text{-}\tilde{\eta}\epsilon$, $\text{-}\tilde{\eta}\omicron\iota\nu$. Plur. $\text{-}\tilde{\eta}\epsilon\varsigma$, $\text{-}\tilde{\eta}\omega\nu$, $\text{-}\tilde{\eta}\sigma\iota$, $\text{-}\tilde{\eta}\alpha\varsigma$.

8. In the 4th, it makes the accusative in $\kappa\nu$; as, $\Lambda\eta\tau\tilde{\epsilon}\nu$.

G.

9. In the 5th, it changes α of the penultima into ϵ . $\kappa\acute{\epsilon}\rho\text{-}\epsilon\omicron\varsigma$,
D.

$\text{-}\epsilon\iota$, &c.

Adjectives.

10. In the feminine $\epsilon\iota\alpha$ from $\upsilon\varsigma$, ι is syncopated in every

N.

G.

case ; as, $\omicron\tilde{\xi}\text{-}\acute{\epsilon}\iota$ or $\text{-}\acute{\epsilon}\eta$, $\text{-}\acute{\epsilon}\alpha\varsigma$ or $\acute{\epsilon}\eta\varsigma$.

Pronouns.

11. It inserts ϵ before every termination of $\omicron\tilde{\iota}\iota\omicron\varsigma$, and $\alpha\tilde{\iota}\text{-}\tau\acute{o}\varsigma$ with its compounds ; G. $\tau\epsilon\lambda\acute{\epsilon}\epsilon$, D. $\alpha\tilde{\iota}\iota\acute{\epsilon}\omega$. Less frequently when $\alpha\nu$ is changed into $\omega\tilde{\iota}$; † N. $\omicron\tilde{\iota}\iota\iota\omicron\varsigma$, A. $\omicron\tilde{\iota}\iota\iota\acute{o}\nu$, particularly in the compounds ; D. $\sigma\epsilon\omega\tilde{\iota}\iota\tilde{\iota}\tilde{\iota}$, $\acute{\epsilon}\omega\tilde{\iota}\tilde{\iota}\tilde{\iota}$; but $\acute{\epsilon}\omega\tilde{\iota}\acute{\iota}\acute{\iota}\acute{\iota}$, and its contracted form $\omicron\tilde{\iota}\iota\acute{\iota}\acute{\iota}\acute{\iota}$ for $\alpha\tilde{\iota}\iota\iota\acute{\iota}\acute{\iota}$, also occur.

12. It removes the augment *syllabic* and *temporal*.— $\beta\epsilon\text{-}\xi\rho\acute{\alpha}\kappa\sigma\iota$, $\acute{\alpha}\kappa\epsilon\sigma\epsilon$, $\acute{\epsilon}\omega\theta\alpha$, ‡ *Herodot.* Sometimes the reduplication only ; as, $\acute{\epsilon}\kappa\tau\tilde{\eta}\mu\alpha\iota$; sometimes both ; as, $\tau\epsilon\chi\tilde{\nu}\acute{\epsilon}\alpha\iota\alpha\iota$ for $\tau\epsilon\tilde{\epsilon}\acute{\iota}\text{-}\chi\eta\eta\tilde{\iota}\alpha\iota$, and from the Pluperf. both augments ; as, $\lambda\tilde{\iota}\iota\iota\omicron$ for

* $\beta\omicron\rho\acute{\epsilon}\omega$ in Hesiod, by Syncope, for $\beta\omicron\rho\epsilon\acute{\epsilon}\omega$.

† See Rule I. Example 1st.

‡ On the supposition that ω is an insertion, and not a change of ι . The augment of this verb is ι .

ἐλέλυτο. On the contrary, it reduplicates the Pres. Imperf. and both the Futures and Aorists ; κικλήσκω, ἐνένιπτε, πεπιθήσω, κεκάμω, κεκρατηρισάμην, μέμαρπον.*

13. It forms the 1st, 2d, and 3d Sing. and the 3d Plur. of the Imperfect, and both Aorists active, by annexing *κον*, *κες*, *κε*, to their 2d persons singular respectively, dropping the Subjunctive vowel in contracts, and shortening the long vowel in Verbs in *μι*.

	Common.	Ionic.	
Imperf.	ἔτυπες,	ἐτύπῃ-ες	} -κον, † -κες, -κε. —κον.
	ἔποιεις,	ἐποίῃ-ες	
	ἔχρυσες,	ἐχρύσῃ-ες	
	ἔτιδης,	ἐτίδῃ-ες	
1st Aor.	ἔτυψας,	ἐτύψῃ-ας	
2d Aor.	ἔτυπες,	ἐτύπῃ-ες	}
	ἔσθης,	ἔστῃ-ας	
	ἔδωες,	ἔδῃ-ος	

Hence in the passive and middle τυπασχόμεν, -εο, -ελο, -οντο; ἐτυψ-ασχόμεν.

14. In the First Future Indicative active of liquid verbs, and the 2d future of all verbs, it inserts *ε* before the three terminations, Sing. and 3d Plur. ; also in the Infinitive and Participle, resolving *ει* into *εε* and *εο* in the Dual and Plur. except in the 3d Plur. and the Participle feminine ; ψαλ-έω, -εεις, -εει ; -έελον, -έελον ; -έομεν, -έετε, -έεσι. Inf. ψαλέειν. Part. ψαλ-έων, -έεσα, -έον. In the Middle Voice, it only resolves *ε* and *ει* ; the latter in the 2d Sing. Indicative into *σαι*, Subjunctive into *ηαι* ; ας, τυπ-έομαι, -έαι, -έεται ; -έιμεθον, -έεσθον, -έόμεθα, -έεσθε, -έονται ; τύπ-ωμαι, -ηαι, -ηται. of 2d Fut.

15. In the Perfect active, it syncopates *ε* and shortens the penultima ; ἐσλήκατε, ἐστέατε ; τεθνηκάς, τεθνηώς.

16. In the Pluperfect active and middle, it changes, *ειν*, *εις*, *ει*, into *εα*, *εες*, *εε*.

17. It resolves *η* and *ε* in the 2d person of passive and middle tenses into *ηαι*, *εο* ; in the Subjunctive, *ηαι*.

18. To the 3d Sing. of all tenses active, of the Perfect middle, and the Aorist passive, of the Subjunctive mood, it annexes *σι* ; ας,

* Ἀνῶσαι retains the augment in the Infinitive. Herodot.

† This form is more frequently found without the augment ; ας, τύπ-

Active.	Passive.
Pres. $\tauύπησι.$	1st Aor. $τύφθησι.*$
Perf. $τελύφησι.$	2d Aor. $τύπησι.*$
1st Aor. $τύψησι.$	Middle.
2d Aor. $τύπησι.$	Perf. $τελύπησι.$

Sometimes in the Indicative ; as, $\phiορέησι$ for $\phiόρει$.

19. In the 2d Sing. of the 1st Aorist middle, it resolves ω into $αο$; as, $ἐτύψω$, $-αο$.

20. In all tenses of the Indicative and Optative, whose 3d Sing. ends in $ται$ or $το$, it forms the 3d Plur. by inserting $α$ before those terminations respectively, and, of the next preceding letters, shortening the long vowel, dropping the Subjunctive of the diphthong, (except in the Optative,) changing the smooth mute into the rough, and $σ$ into the characteristic of the 2d Aorists $δ$ or $θ$; as,

Pres. & Perf. Sing.	Plur.	Imp. & Plup. Plur.
$\tauύπη$	$\tauυπηέ$	$ἐλυπηέ$
$\piεφίλη$	$\piεφιλέ$	$ἐπεφιλέ$
$κεχρύσω$	$κεχρυσό$	$ἐκεχρυσό$
$κει$	$κέ$	$ἐκε$
$κεκόλε$	$κεκολό$	$ἐκεκολό$
$ἐψαλ$	$ἐψάλ$	$ἐψάλ$
$τελυπ$	$τελύφ$	$ἐτελύφ$
$λέλεχ$	$λελέχ$	$ἐλελέχ$
$πέφρασ$	$πήφράδ$	$ἐπεφράδ$
$πέπλησ$	$πεπλάθ$	$ἐπεπλάθ$
	$-ται$	$-αται$
		$-ατο.$

When $α$ precedes those terminations, instead of inserting another $α$ after it, this dialect inserts an $ε$ before it ; as,

3 Sing.	3 Plur.	3 Sing.	3 Plur.
$δύν$	$ἐδύν$		
$μηχάν$	$ἐμηχάν$		
$ἀναπέπλ$	$ἀνεπέπτ$		
	$-αλαι, εάλαι$		$-ατο, -εαλο.$

21. In common with the *Doric*, it contracts Verbs in $αω$ into $η$; as, $ὀρῆς, ὀρῆ, ὀρῆν$.

22. In the contract tenses of Verbs in $αω$, it inserts $ε$ after contraction ; as, $χρεῶμαι, ἐψηχανεῶμην$; Imperat. $χρεῶ ; †$ but oftener changes $α$ into $ε$; as, $χρέομαι, ὀρέομαι$. Sometimes in the Present Subjunctive passive of Barytons ; as,

* Also $τυφθήσι, τυφῆσι$. See Observation 21.

† $χρεῖ$ occurs in Hippocrates, the *Ionic* of $χρεῖ$, imperative of $χρεομαι$ for $χράομαι$.

κτεινένωνται : always in the Aorists ; as, τυφθέω, τυπέω. Also in the 3d plural of the Present Indicative of Verbs in μι from αω, and the Present and the 2d Aorists Subjunctive of those from αω and εω in the active Voice ; as, ἰστέῃσι, ἰστέωσι, τιθεώσι, στέωσι, θεώσι. Sometimes in the 2d person middle Voice ; as, θέηται.

23. It syncopates σ in the 2d persons passive and middle of Verbs in μι.

24. In the 3d plural of the Present active of Verbs in μι from εω, ωω, ωω, it inserts α, syncopating the vowel of diphthongs in the subjunctive ; as, τιδέεσι, τιδέεασι ; διδῶσι, διδῶασι ; ζυγνύσι, ζυγνύασι.

25. It contracts οη from εαω, εεω, into ω ; as, βοήσω, βῶσω ; ἐνανήσας, ἐνῶσας ; ἐνανήνητο, ἐνῶνητο.

Instead of the regular tenses of κεῖμαι and ἀνείμαι, it uses those of their primitives κίω, and ἀνέω ; as, κέονται, ἀνέονται, κέωνται, &c.

It makes λαμβάνω borrow its tenses as if from λαβέω and λάμβω. Καταλαβέηκε, λάμβομαι, λαμβείη, &c. occur in Herodotus.

26. In Verbs in μι, the Ionics used ε in the reduplication ; as, τίθημι.

Writers.

Herodotus, Hippocrates, Arrian, Lucian, Arctæus, Homer, Hesiod, Theognis, Anacreon.

DORIC.

This Dialect was first used in *Lacedæmon* and *Argos* ; afterwards in *Epirus, Magna Græcia, Sicily, Crete, Rhodes, and Lybia*. It was seldom used by *Attic*, but often by *Ionian* writers and the *Poets*.

PROPERTIES.

1. Contraction of ο and και, when prefixed to vowels and diphthongs.

Common.

ταγματα,
ὁπλατος,
ὁπλοτος,
οἱ αἰπολοι,
τῷ ἄλγτος,
τῷ εὐεξλοιο,

Doric.

ταγματα.
ὠπλατος.
ὠπλοτος.
ὠπόλοι.
τῷ λγτος.
τῷ εὐεξλοιο.

Common.

τὰ ἀγκιστρα,
 τὰ ὀστέα,
 καὶ ἐξαπίνης,
 καὶ εἶπε,
 καὶ ὁ ᾿Αδωνις,
 καὶ ὁ ἐκ,
 καὶ ἐμέ

Doric.

τῶγκιστρα.
 τῶστέα.
 κ' ἡξαπίνης.
 κῆπε.
 χ' ᾿Αδωνις.
 χ' ὦ'κ.
 κῆμέ.

Other contractions ;

αι into η εἰμης. }

αιι — η τίμης. }

εα — η κῆς, φρήι.

εο — ευ θεῦς, ᾿Αρεως, βασιλῆς, Gen.

οα — ω βῶκας.

22.

5.

II. Change of Letter or Syllable ; as,

γ into δ δᾶ, δᾶν.*

δ — { θ λῦθος,* ἐπιμηθῆς, θάσος.

{ τ θέμιλος, ᾿Αρτέμιλος.

σδ συρίσδω, μασδός.

ζ — { δ γυμνάδω, ῥέδω, by Metathesis, ἔρδω.

{ δδ μάδδα, χρῆδδω, also *Æolic*.

{ τ ὀρίτων.

στ συρίττω, φράττω, βριμάττω.

δ ἀνδῆρα, Δύμεις.

{ ζ ζύμειρος.

θ — { σ παρσένος, μουσίδδω,* σιός.

{ τ ἀνηλον, κλαῖσιτρον.*

φ φῆρ, φλίβομαι.

{ γ ὠγένος, εἰοίμεν for εἰοίκαμεν.

{ τ εἰνός, εἴηνος,* for ἐκεῖνος.

λ — { ν† φίνις, ἦνθον, κέντο for κελεῖτο.†

{ φ φαῦρος.

μ — β βυρσίνη, βύρμοςξ.*

ν — σ τύπτομες, καλᾶς,* μείς, also *Æolic*.

π — β ἐμβολή, ἀμβλαχία.

ρ — κ μικρός for μικρός.

4.

9.

* Words to which the asterism is affixed, undergo some change of another letter.

† When τ or θ follows.

‡ See γέντο in the *Æolic*.

	ο	πέφραδμαι.	
σ into	τ	τύ, φέτι, Ἀρτεμίλιον, Ποσειδῶν.	23.
	στ	σέπινη, * τίδενη.*	17.
	ξ	όνειδιζω, πλάζω, * ὄρνιξ.	11.
τ —	κ	τόκα, τοκα, * ιor ποίε, τόλε.	
	ρ	πόρρις.	
	ε	κρέις also <i>Ionic</i> .	
α —	ο	πορδαίς.	
	ω	ώγαδόν, ὠρισίς, ὠρχομαι.	
	α	τραφω, τραχω.	
ς —	ει	ε. φειλον.	10
	ι	σις, * χιλαις.	
η —	α	μαν, φαρα, Ιφαν, ἄδω.	2, 13, 19
	α	ἄμω, εἰλασι.	
	ε	ἀνδρέφινον.	
	ω	κίρος, μίνος, ὠρος, ὠρα.†	
	αι	μαλακα, ποδεις.	
	ευ	ευ. φ. μες }	16, 17.
	ε	ευ. φ. μες.* }	
ω —	α	πράις, θορῆν, ἐπάξα, χελῶν.	2, 22.
	ε	ἡγάσεν, γελεύσα.	
αι —	ε	γέα, νένιν.	
	ει	ἀρχεῖται.	
	α	κλαῖας, κλαῖω, * γαμᾶν.	24.
ει —	αι	κλαῖδα, κλαῖσιρον, ἡσταῖον, αῖκα, for εἶκε.	
	η	ἡχον, ἦλον.	
	η	σελρις, εῖρις	
	α	κρονίδα. Gen.	
	ο	λογος. Accus.	
ς —	ω	λόγως. Accus. ὠρανός, ἡγῶν.	3, 24.
	οι	τιπίταισι, τιπίταισα, ὤφεις, in nouns and verbs.	
	ευ	τιπίται, καλεύσα.	12, 18
ευ —	ει	ελαῖται.	
οι —	ω	τρώαν, πωμένικως, ὠμοί	
ω —	οι	ἡροίος.	

III. Syncope of

ζ ἐσλός, μῶα, πᾶα.

ε δᾶσδε, δ δᾶσαι.

* See first Note, preceding page.

† Plato says that ὦραι was used for the ancient and *Attic* ὄραι, διὰ τὸ ὄρεσθαι τοὺς καίρους.

‡ This seems to come from verbs in αω made εω by the *Attic* and *Ionic* Dialect.

§ By another Syncope for θιδασθε.

ι	τύπτες, τύπτεν, τίσιεντι.*	15, 17.
υ	δίδοντι.*	17.
ω	πράν for πρῶην.*	
σ	ὄπιθεν for ὀπισθεν.	

IV. *Epenthesis* of

α	ναυάται.	
η	κιχήλα.	
ι	τυψεί-τον, -τε; τυψεί-ται; τύψαις.	16.
σ	τυπτόμεσθα.	20.

V. *Aphæresis* of

σε in λῶ, λῆς, λῆ.

VI. Πάρ for παρά, ἄν for ἀνά.

OBSERVATIONS.

M. F.

1. It makes the nominative plural of the Article τοί, ται.

Declensions.

2. In the 1st, it changes *z* of the Gen. singular, *ω* of the Gen. plural, and *η* of every termination, into *α*. Sometimes also the Gen. plural of the 2d and 3d; as,

N. G. D. A. V. G.

σελών-ας -α, }
ἀρετ -ά, -ᾶς, } -α, -αν, α. —Plur. -αν.

3. Proper names in *ας* have *ο* syncopated, and are de-

N. G. D.

clined after the 1st; as, for Μενέλ-ας, -ς, &c. Μενέλ-ας, -α, -α,
A. V.

-αν, -α.

In this declension, it changes *z* into *ω*; that of the accusative plural sometimes into *ο*, and rejects the *ι* subscript of the dative; as,

G. D. G. A.

Sing. λόγ-ω, -ω—Plur. -αν, † -ως or -ος.

It also changes *z* into *ω* in the Nom. and Accu. Sing. and Nom. Acc. Voc. Plur. contracted of the 3d; as, N. βῶς,
Acc. βῶν. Plur. N. A. V. βῶς.

4. It changes *δ* into *τ* in Nouns in *ις*, -ιδος; as,

Gen. θεμίλος, μερίλος, Ἀπτεμίλος.

* Third singular, 1st future middle.

† This infrequent.

Contracts.

5. It changes η and ϵ of the Nom. and Voc. of the 1st

N. V. N. V.

and 3d form reciprocally ; as, Ἄρεος, -εῦ ; βασιλ-ῆος, -ῆ. Eo or ϵ of all Genitives in εος into εῦ ; as, χείλεος, πόλεος, Ὀδυσσεῦς.* Ou into ω in the Gen. Sing. of the 4th ; as, G. Ἀχῶος. Eis of the Nom. Plur. into η s without the subscript. Eω of all genitives into α : This last but seldom.

Pronouns.

6. To ἐγώ in the Nom. Sing. it annexes ν, νη, γα, νγα. In the penultima of the dual and plural, it changes η into α, and often uses the Sing. Acc. for the dual and plural. See Table at the end of Dialects.

7. In the pronoun of the second person, it changes σ into τ, and annexes γα, νη. See Table.

8. In the 3d personal Pronoun for the accusative ἐ, it uses the accusative of ἵ, G. ἰος obsolete, with μ or ν prefixed ; as, μίν, νίν, which often stand not only for ἐ, but for αὐτ-όν, -ήν, -ό, and also for the plural αὐτ-ές, -άς, -ά. For the plural dative σφῖσι, it uses the dual σφίν, which by Aphæresis becomes σφίν. For the plural accusative σφᾶς, it uses the dual σφε, by Metathesis σφεῖ ; hence ψ . As the relative αὐτός is often used for the reciprocals τ and αὐτᾶ, (contracted from ἐαυτᾶ,) so σφίν and ψ are used respectively for αὐτ-οῖς, -αῖς ; αὐτ-ές, -άς, -ά, in all genders : ψ sometimes for the Accusative Singular αὐτ-όν, -ήν, ό.

In the Possessives it changes

σός	into	σεός.
ός	—	έός.
ἡμέτερος	—	ἁμός.
ὕμερος	—	ὕμός.
σφετέρος	—	σφός.

Verbs.

9. It changes ζ, the characteristic of the Present, into σδ, δ, δδ, τ, and ττ ; as, συρίσκω, γυμνάδω, ποίηδω, ὀρίω, φράττω, συρίττω.

10. It makes new Present tenses from Perfects, by changing α into ω ; as, ἐσλήκω, πεποιθέω, δεδοίκα, κεκλήγω, πεφρίκα,* πεφύκα.

11. It changes σ, the Future characteristic of Verbs in ζ, and of some in ω pure, into ξ ; as, ἀντιόξω, γελάξω.

* Odys. ω. 397.

† From τέρπειν for τέρπειν.

12. It changes α in the penultima of the 1st Future and 1st Aorists of verbs in ω pure, into α ; as, ἀκοῖσω, ἀκοῖσον.

13. It changes η in the penultima of the 1st Future and 1st Aorists Perfect and Pluperfect into α ; as, φιλάσω, ἐτίμασα, τέθνακα, μέμνημαι, ἐμεμνάμην.

14. It changes ϵ the augment, formed by annexing ι , into η without a subscript; as, ἤχον, ἤλκον.

15. It syncopates ι in the 2d and 3d persons singular of the Present Indicative active, and in every tense of the Infinitive ending in $\epsilon\iota\nu$; as, τύπῃ-ες, -ε, τύπῃεν, τύψεν, τύπεν.

16. It circumflexes the 1st Future active and middle, and forms it like the 2d; as,

Act. τυψῶ, -εῖς, -εῖ, -εῖλον, -εῖτον, -εῖ	} μεν, † -εῖτε, -ε	} νη.
-εῖ		

Mid. τυψ-ῃμαι, -ῃ, -εῖται. -ῃμεθον, -εῖσθον, -εῖσθον, &c.

17. It changes ν into σ in the 1st person plural of all tenses Indicative and Subjunctive active, and of the 2d Aorists Subjunctive passive: also σ into $\nu\sigma$ in the 3d plural, dropping the subjunctive vowel of the preceding diphthong, except in the 2d future; as, τύπιτομες, ἐτίπιτομες, τύψομες, ἐτύψαμες, &c. τύπιονη, † τύφονη, † τετίφανη, † τυπῆνι, † τίθενη, † διδόνη, † τύπιωνη, τύφωνη, Pass. τύφθωνη, τίπωνη.

18. It changes α into ω in the penultima of Barytons and Contracts of the Optative active, whose termination $\mu\iota$, the *Attic* had before changed into $\eta\nu$; as, *Attic*, τυπτοῖην, ποιοῖην, χρυσοῖην; *Doric*, τυπῶην, ποιῶην, χρυσῶην.

It also often changes α of the penultima both of Contracts and Barytons into $\epsilon\upsilon$, sometimes into α ; as, Active, φιλ-εῦμες, -εῦνι. Imp. ἐφιλεῦν, τυψεῦμες, -εῦνι, τυπ-εῦμες, -ῆνι or -εῦνι or -ονι. Part. τυπτεῦσα, φιλεῦν. Pass. and Mid. φιλεῖμαι. 1st Fut. ἀλεῖμαι. Imperat. φιλεῦ.—Also τύπτοισι, 1st Fut. τύψοισι. Particip. τύπτοισα. ϵ is sometimes inserted in the Subjunctive; as, ἰσοῤῥοπ-ῶσι, -ῶνι; συνιθῶσι, -ῶνι. *Archimedes*.

19. It changes η into α in most tenses of the Indicative and Optative passive and middle: also of Verbs in $\mu\iota$ end-

* See Obs. 13, and Note to the same.

† See Obs. 18.

‡ This person is like the dative plural of the Participle of the same tense; but the *Doric* Dialect makes it like the dative singular.

§ The 2d future commonly retains the ν , if the penultima be not changed into $\epsilon\upsilon$ or α , but not always.

ing in ην; as, ἐτυπτόμαν, ἐτυπτόμαν, ἐτύφθαν, ἐτυφθήλαν, τυπτοίμαν, ἔσταν, ἔβα.

20. It inserts σ in the 1st person plural passive; as, τυπτόμεσθα.

21. In the Perfect passive of verbs in ζω, making σ in the future, it changes σ into δ; as, πέπραδμαι, κέκαδμαι.

22. It contracts Verbs in αω into η, in common with the *Ionic*; as, τιμῆς, ἦ, ἦν: and changes the ω contracted into α; as, χαλῶσι, particularly in Participles; as, πεινᾶντι.

23. In Verbs in μι, it changes σ of the 3d person singular Present Indicative active into τ; as, ἰστιάτῃ, τίδητι, &c.

24. In the Infinitive, it sometimes changes ει into α, and ε into ω; as, εἰσάιμαν, ζιγῶν.

25. It also changes ν and ναι into μιν, dropping the Subjunctive of the preceding diphthong; as,

εἰστιά	} -ν,	εἰστιά	} -μιν.
τιμῆ		τιμῆ	
φιλή		φιλή	
χρῆς		χρῆς	
εἰσπῶ	} -ναι,	εἰσπῶ	} -μιν.
εἰσφῆ		εἰσφῆ	
ἰστιά		ἰστιά	
οἶσ		οἶσ	
ζιγῶν		ζιγῶν	
δα		δα	
οἶ		οἶ	

26. To this form it frequently annexes αι; as, τυπτόμεναι, τιμῆμεναι, φιλήμεναι, χρῆσόμεναι,† &c. These often occur in *Ionic* writers.

Participles.

27. It inserts ι after α in the masculine and feminine of Participles; as, εἰσπῆις -αῖσα.

28. It changes ναι, the feminine termination, into σα, according to some grammarians; as, μεμενακῆσα, ἀνεστιάκῆσα, ἰωρακῆσα; but they rather belong to *Present* tenses formed from perfects. See Obs. 10.

Writers.

Archimedes, Timæus, Pythagoras, Pindar, Theocritus,

* Æolic for φιλῶν.

† Sometimes χρῆσόμεναι, after the Æolic manner of compensating the loss of the subjunctive vowel of the diphthong. See Æolic Dialect.

Bion, Moschus, Callimachus, and the *Tragedians* in the Choruses.

ÆOLIC.

This Dialect was used in *Bœotia*, *Lesbos*, and *Æolia* in *Asia Minor*. It is a branch of the *Doric*, and has some changes in common with it.

PROPERTIES.

I. *Change of the rough into the smooth, breathing* ; as, ἄπιω.

To compensate the loss of the aspirate, it sometimes prefixes β to ρ when the next syllable begins with ζ, κ, δ, or τ ; as, βρίζα, βράχος, βρόδον, βρήτωρ. It sometimes prefixes γ to a vowel ; as, γένιο for ἐνιο, *Doric* for ἔλιο, by Syncope for ἔλειο, which is by the *Ionic Dialect* for εἴλειο.

II. *Change of Letter or Syllable* :

β into	{ γ γάλανος, γλέφαρος.	
	{ μ βάρμιον.	
δ —	β βλήρ,* βελφός, βελφῖνες.	
ζ —	σδ† τράπεσδα, σδεύς.	
θ —	φ φλίβω.	
ι —	ρ πέρροχος for περίοχος.	
μ —	ω πεῖα, ὀσιπῶα, ἄλιπῶα for ἄλειμα.	See

Rule IV.

ν —	σ μείς, γελαῖς,† ὑψοίς.†	
ξ —	σκ† σκένος, σκίφος.	
π —	{ μ μαλῖς, μαδῖσα.	
	{ φ φερσεφόνα.	
πῖ —	σσ πῖσσω, ὀσσω, νίσσω.	
σ —	{ ν σελυφών.	
	{ ρ ἔιορ, ἰπωορ, πίσορ,† πάρ, σιόρ,† for	
	ἔιος, ἰππος, πίπιος, πῖς, πῖος.	
τ —	π σπαλῆν, σπαλεῖς, πέμπε.	
χ —	φ αὐφένα.	
ψ —	σπ† σπαλλίω, σπαλλίδα.	

* For δέλταρ.

† An Æolic resolution of $\left\{ \begin{array}{l} \zeta \text{ is } \delta\sigma \\ \xi \text{ — } \kappa\sigma \\ \psi \text{ — } \pi\sigma \end{array} \right\}$ by Metathesis $\left\{ \begin{array}{l} \sigma\delta \\ \sigma\kappa \\ \sigma\pi \end{array} \right\}$

† Words that undergo a complicated change.

	ε	λεγόμεθεν, φερόμεθεν, ν added.
α into	ο	μέμορσαι, ἐφθορσαι.
	υ	σύραες.
	η	ἡήρ, ἡήρος for ἀήρ-ος.
	αι	μέλαις, τάλαις; hence μέλαινα, τάλαινα.
ε —	α	ἔπεισθα.
η —	αι	θναίσκω, μιμναίσκω, βλαιή.
	ει	Ἄτρεϊες.
ι —	η	νηλητής, ἀκλήν, Καφήσιος.
ο —	ε	ἰδόντα, ἰδύνη.
	υ	ὄνυμα, * ὕσδων, ὕδυσσείς.
υ —	ε	δεγᾶτήρ, λιγερᾶν, εἰωρ, ἦμα, φῆσα.
	η	νῆος.
	ι	ἰψέθεν, ἰπαρ.
ω —	α	διαπινῶμες.
	ο	ἔρος, G. ε.
α —	αι	βοαίς, γελαίς.
ει —	η	τύπλην, κάλην.
	η†	ἦπτον.
	αι	μεῖσα, Κρέουσα, Μέδοισα, ἔρθεις.
δια —	ζά, ζάβολος, ζαμενής.	
μεῖα —	πεῖα, πεῖο Ἀχιλλεῖα, πεῖοίρχομαι, πεδάμειψαν, πεῖοέ- χω, πεῖοάφρων.	

III. *Prosthesis* of

β before ρ, instead of the aspirate; as, βρῶτηρ.

γ for the same purpose; as, γένιο. Also in other words; as, γνῆϊν, γνῆρος, γνῶστων, whence ἐριγδούπων. *Iliad*, η. 411.

IV. *Epenthesis*. It transposes the letters in the syllable ρι, changing ι into ε, and doubling ρ; as, κοπιρία, μεῖρις, ἀλλήριος; *Æolic*, κόπιρῆς, μετεῖρῆς; ἀλλήτρεῖρῆς.

Epenthesis of

α in the genitive plural. Μασάων.

ι in μέλαις, τάλαις; Participles in ας; also of the ι Subscript.

υ after α; as, αὔαλαν, αὔως, αὔηρ, αὔτῃρ, δαὔλος, ἴαυκεν, φαύσκω.

υ after ε when followed by another vowel; as, εὔαδε, for εὔαδε.

υ after ο; as, Οὔδυσσέα.

* Γονή and ἀμνίαιος are of *Æolic* extraction, from γονή and ἁμνοεῖν.

† In the augument, according to *Priscian*.

A consonant to compensate the loss of the aspirate ; as, ἄμμες, ὕμμες.

A consonant when the vowel or diphthong preceding is shortened ; as, κλέννω, φθέρῃω, ἔμμα, ἐμμί, πενδεσσης, τίδεμμι, ἀλιππα.

σ in Futures in λω, ρω.

β in ἀλιβιδύνειν, ἔλαβον.

V. *Syncope* of

γ in ὀλῖος, ἱϋξ, φόρμιξ.

σ — μῶα, πᾶα.

ι — ἀχάος, παλαός ; also ι Subscript ; as, τυπῖης.

ο — μῦσα, βυλή, ἴλα.

υ — Ὀρανός, Συράκοσσαι.

VI. *Paragoge* of

ν to the accusative singular of the 4th of the Contracts ; as, Αηλῶν.

OBSERVATIONS.

1. It changes ης in the nominative of the 1st declension into α ; as, ποιητά, κομητά ; and ς of the genitive singular into αο ; as, Ἑρμείαιο. It inserts α in the genitive plural of the first declension ; as, μισσάων, αἰχμητῶων ; and ι in the accusative of those ending in α and η.

2. In the dative singular of the 2d, it omits the subscript ; as, λόγω ; and changes ςς of the accusative plural into οis.

3. In the 1st form of Contracts, it rejects ς from the vocative singular in ες ; as, Σωκράτῃς, Δεμόσδεis.

4. In the 4th, it makes the genitive singular in ως ; and the accusative in ων ; as, G. αἰδ-ῶς, A. -ῶν.

It makes of genitive cases a new nominative of another declension, from which it forms its cases ; as, of γέροντος, the genitive, it makes a nominative, from which γερόντοis is the dative plural. So μελάνς from μέλανος, and τίος, G. τίς, D. τίω, &c. from the genitive τίνος, which has sometimes the ν syncopated.

It changes σ into ρ in the Genitive Singular and Accusative of Nouns in αυη of the 1st declension, the Nominative Singular of the 2d, the Nominative and Genitive Singular of the 3d, the Genitive and Accusative Singular of the 1st, the Genitive of the 2d form of Contracts, and the Accusative Plural of all the five declensions ; as, 2d G. ἀρσίαρ, A.

ἀκάρ. 3d, N. Τιμίζορ. Σκληροσθήρ, G. χρώματορ; Plur. A. ὠδινόρ. 1st of Contracts G. μέλεορ, A. κλέορ. 2d, G. πόλιορ.

Verbs.

5. It changes the *αι* of the 2d and 3d Singular of the Present Indicative active, and of the Infinitive, into *η*; as, *τιμίζῃς - θήσῃς*.

6. It annexes *θα* to the 2d persons in *ης*; as, *ῆσθα, τίπῃσθα*.

7. It inserts *σ* in futures ending in *λω, ρω*; as, *τελσω, ἔρσω*.

8. It changes *α* of the penultima of the Perfect passive into *ο* in the Infinitive; as, *μειμώρῃται, ἐφθόρῃται*.

9. It changes *αν* and *εν* in the Infinitive of Contracts into *αις* and *οις*; as, *βίαις, χρίσους*.

10. It gives many Contracts the form of verbs in *μι*, both with and without a reduplication; as, *φίλημι, νίκημι, ἀλάλημι, ἀκαχημι*; hence the 3d plurals *οἴκεντι, φίλεντι*, Imperf. *ἔφιλεν*; and Participles present, *νοεῖς, ποιεῖς, &c*.

11. It changes *η*, in the Present of Verbs in *μι* from *αω*, into *αι*; from *εω* into *ε*, doubling *μ*; as, *γέλαιμι, γέλαις, γέλαις, &c. τίδ-εμμι, -ης, -ησι*.

12. It often changes the short into the long vowel in these verbs; as, *τίθ-ηλον, -ημεν, τίθημι, ἰστέθι, οἶδωθι, ἐθιθήμην*.

13. In *φημί* it makes the 3d singular *φαθι*, and the 3d plural *φαίσι*.

14. It throws back the accent; as, *ἔγω* for *ἐγώ*.

Writers.

Alcæus, Sappho.

BCEOTIC.

Under the *Æolic* is comprehended the *Bæotic* Dialect, which has the following distinct peculiarities:

It changes

β into *δ* *ἑδελός*.

γ — *β* *βάνα** for *γυνή*.

* The *η* which the *Doric* changes into *α*, the *Bæotic* does not change into *α*; and, on the contrary, what the *Bæotic* changes into *α*, the *Doric* does not change into *α*; as, *ἡδέ, Doric, ἀδέ*, never, *αἰδέ, Bæotic; ἡοις, Bæotic, ἄρωις*, but not *ἄρωις, Doric*. So *Hort. Adonidis. Aldus. 1496. P. 209.* But *ἄρωις* occurs in Pindar, Ode 3, Strophe 1.

κ	—	ξ	ἴξον, εἴξασι, † Perf. Active.
σ	—	ξ	ὑπέκειξα.
α	—	ε	λεγόμεθεν, ν added.
		ι	τρίπεξα.
ε	—	ι	ἰών.
η	—	ει	μείς, * Οείδαθεν, τῖθειμι, εἶρωες.*
ω	—	οι	ἡρότος.
αν	—	ασι	εἴξασι, † 1st Aor. Act.
ασι	—	αν	τέλυφαν

OBSERVATIONS.

1. It inserts σα in the 3d plural of the Imperfect and both Aorists Indicative active.

Common.	Bæotic.
ἐλυπτο	} -ν, ——— -σαν.
ἐτυψα	
ἐτυπο	

And in the Imperfect of Contracts ; as,

Common	Bæotic.
ἐεω	} -ν, ——— -σαν.
ἐφιλᾷ	
ἐχρυσῷ	

2. It sometimes makes the 3d plural of the 1st Aorist in ασι ; as, ἐτύψασι.

3. It sometimes makes the 3d plural of the Perfect in αν ; as, τέλυφαν, πέφρικαν.

4. It makes the 2d Aorist Imperative active in ον like the 1st ; as, τυψ-ον, -ατο.

5. In the Optative active, it changes ε of the 3d plural into σα ; as,

Common.	Bæotic.
τύπτοι	} -εν, ——— -σαν.
τύψαι	
τύποι	

6. In the 3d plural of both the Aorists passive, and of the Imperfect and 2d Aorist active of verbs in μι, it syncopates σα, shortening the preceding long vowel ; as,

* See note on the preceding page.

† Some grammarians make this the perfect by changing κ into ξ ; others, the 1st aorist, by changing αν into ασι.

Common.		Bæotic.
ἐσφδ-η	} -σαν, —	-εν.
ἐστπ-η		-εν.
ἰστ-α		-αν.
ἐσιδ-ε		-εν.
ἐδιδ-ο		-εν.
ἑστ-η		-αν.

7. It changes η in the penultima of Verbs in μι, from εω into ει; and uses the *Ionic* reduplication; as, τιθειμι, πεφι-λσιμι.

No writers are extant; nor would this Dialect have been known, nor the *Cretan*. *Spartan*, *Macedonian*, *Tarentine*, *Pamphylian*, and *others*, had not writers occasionally introduced them; as, in *Aristophanes*, we find a *Bæotian* woman speaking in her own Dialect.

POETIC LICENSE.

1. The Poets often double a vowel or diphthong; as, βοηθός for βοηθός; φώς for φῶς; Πιεσιῶς for Πιεσιῶ, from Πιεσιῶς; ἐξερύανεν for ἐξερύανεν, from ἐκρυάινω; γνῶσι for γνῶσι; γελῶντες for γελῶντες, from γελᾶω; κραιαίνω for κραίνω; ὄς for 's; ἑμῆος for ἑμῆος; εἰσι for εἰσι. Ei is sometimes repeated for η or η; and η for ι; as, ἐξείης for ἐξής; ἡεῖδαι for ἡεῖδαι; εἴη for εἴ.

2. ι is often inserted to form a diphthong; as, αἰετός for αἰτός; αἰσι for αἰσι; παραι for παρὰ; ἐμείο for ἐμέω, *Ionic*, for ἐμῶ.

3. A short vowel is often put for its corresponding long vowel or diphthong; as, ξέρως for ξηρός; Κρονίωνος for Κρονίω-νος; ἀτριπῶς for ἀτρίπῶς.

4. A consonant is sometimes doubled; as, πείλακος for πείλακος; μέσος for μέσος; and on the contrary, when a consonant is doubled, one of them is often removed; as, 'Οσυσσός for 'Οδυσσεύς; 'Αχιλῆς for 'Αχιλλεύς.

5. The last syllable of some words is removed by *Apocope*. Nouns in the neuter; as, ὄω for ὄωμα; ἀλφι for ἀλφιον; κρι for κρίνον, and ἦλ for ἦλος. Σαι from the second person of Verbs; as, παῖ for παῖσαι; δῶνα for δύνασαι. Δι from datives in ἰδι; as, ἐτί for ἐτίδι; τρόπι for τρόπιδι, sometimes the last letter; as, πολλάκι.

6. They make Nouns indeclinable by adding φι to the nominative of parisyllabic nouns, and to the genitive of im-

parisyllabics, rejecting *v* and *σ* from the terminations; as, αὐτόφι, δακρυόφι, κοτυληθονόφι, for αὐτός, δακρύον, κοτυλήθ-ων, -ονος. Neuters of the 1st of the contracts reject *ο* only from the genitive; as, ὄρεος, ὄρεσφι. To the Attic genitive in *ω* they add *ο*; Gen. Εὐγέω for Εὐγέω.

7. They form the dative plural from the singular, by changing *ι* into *εσι* or *εσσι*; as, ἥρωι, ἥρώεσι or ἥρώεσσι, and change *ων* into *οῖν* in the dative dual.

8. The termination of the 2d declension is often given to nouns in the 3d; and that of the 3d to Nouns of the 1st and 2d, especially in the dative; as, γερόνιοις for γέραςι; παθημάτοις for παθήμασι; ἀλκί for ἀλκή; ὑσμίνι for ὑσμίνη; παρθένι for παρθένω; κλάδεσι for κλάδοις.

9. They change *Barytons* into Verbs in *μι*; as, ἔχῃμι, βρίθῃμι, from ἔχω, βρίθω.

10. From regular Verbs in *ω* are formed, by the Poets, Verbs defective in *αἶω*, *εἶω*, *ησσω*, *ηω*, *οἶαω*, *εω*, *ξω*, *σχω*, *σῶω*, *σχω*, *υῶω*, *υσσω*, *ωσσω*, *ωσσω*, *ωῶω*, *ωω*. These are often formed from the Future; as, οἶσσις, Imper. from οἶσω, Fut. of φέρω. Verbs are sometimes formed in *ωω*; as, δρώω for δράω.

11. The termination *ιασαι* is changed into *ῆσαι*; as, μεδῆσαι for μεδιάσαι, from μεδιάω.

DIALECTS OF THE PRONOUNS.

Ἐγώ.

Ionic.

Sing. G. ἐμοῖο, ἐμέο. Pl. N. ἡμέες, G. ἡμέων, A. ἡμέας.

Doric.

Sing. N. ἐγών, ἐγώγα, ἐγώνγα, ἐγώνη. G. ἐμεῦ, μεῦ, D. ἐμίν, A. ἄμε, ἄμμε. Dual, N. A. ἄμμε. Pl. N. ἄμες, ἄμμες, G. ἄμῶν, ἄμέων, D. ἄμίν, A. ἄμας, ἄμε, ἄμμε.

Æolic.

Sing. N. ἐγών, ἰώ, ἰώγα, ἰώνγα, G. ἐμεῦ. Dual. N. A. ἄμμε. Pl. N. ἄμες, ἄμμες, G. ἄμμων, ἄμμέων, D. ἄμμιν, ἄμμι, A. ἄμας, ἄμε, ἄμμε.

Poetic.

Sing. G. ἐμεῖο, ἐμέοθεν, ἐμέθεν. Dual. N. A. νόι. G. D. νῶν. Pl. G. ἡμέων.

Συ.

Ionic.

Sing. G. σοῖο, σέο. Pl. N. ὑμεῖς, ὑμεῶν, A. ὑμεῖς.

Doric.

Sing. N. τό, τίγα, τίνη, G. σεῦ, τεῦ, σεοῖο, D. τοί, τίν, σεῖν, A. τε, τό. Dual. N. A. ὑμῆ. Pl. N. ὑμεῖς, ὑμεῖς, D. ὑμμεν, ὑμμι, A. ὑμμεῖς, ὑμμεῖς, ὑμμεῖς.

Æolic.

Sing. G. σεῦ, τεῦ. Dual. N. A. ὑμῆ. Pl. N. ὑμμεῖς, G. ὑμμεῖν, ὑμμεῶν, D. ὑμμεν, ὑμμι, A. ὑμμεῖς, ὑμμεῖς.

Poetic.

Sing. G. σεῖο, σεῖοθεν, σεῖοθεν, σείδεν, τίν, σεῖν. Pl. N. ὑμεῖς, G. ὑμεῖων, D. ὑμίν.

Οὐ.

Ionic.

Sing. G. ἐο, D. ἐαι, A. ἐε. Pl. N. σφεῖς, σφεῶν, D. σφί, A. σφείας.

Doric.

Sing. G. εῦ, A. μίν, νίν. Pl. N. σφεῖς, D. φίν, A. φέ.

Poetic.

Sing. G. εῖο, ἐοδεν, ἐδεν. Dual. N. A. σφεῖ. Pl. N. σφεῖς, G. σφεῖων, D. σφί, σφίν, A. σφεῖ.

ARTICLE.

Ionic.

Sing. G. τοῖω, D. τέω. Pl. G. τοῖιν, D. τοῖσι, τεῖσι, τῆσι.*

Doric.

Sing. N. ᾶ, G. τῶ, τᾶς, D. τῷ, τᾶ, A. τᾶν. Pl. N. τοῖ, ται, G. τᾶν, A. τῶς, τῆς.

Æolic.

Sing. G. τᾶρ. Pl. G. τᾶων, A. τᾶρ, τᾶρ.

Poetic.

Sing. G. τῆω. Dual. G. D. τοῖιν. Pl. D. τοῖσδεσι, τοῖσδεσσι.

* To every case of the article, the Attics add the particles *δε* and *γέ* also *γέ* to the pronouns *ἐγώ*, *σέ*, &c. &c.

The Dialects, which by some are annexed to the relative ὅς, by others to the relative ὅστις belong properly to ὅλος, used for ὅστις.

From ὅλος come regularly the genitive ὅτε, I. ὀλέω, D. ὀλεῖν, ὀτλεο, P. ὀτλεν; Dat. ὀλω, I. ὀλεω, P. ὀτλέω; Plur. Gen. ὀλων, I. ὀλέων; Dat. ὀλοις, I. ὀλέοις, ὀλέοισι. Ὀσσα and ὄσλα are used by the Attics for ὄλινα.

DIALECTS OF THE VERB SUBSTANTIVE Εἰμί.

Indicative Mood.

Present Tense.

	Sing.			Dual.		Plural.		
	1	2	3	2	3	1	2	3
Io.	—	—	—	—	—	ἴμεν	—	{ ἔασι. ἔαισι.
Do.	ἐμμί	—	ἐντί	—	—	{ εἰμές ἐμέν	—	{ ἐντί. ἐόντι.
Poet.	—	ἐσσί	—	—	—	—	—	ἔασσι.

Imperfect Tense.

At.	ῆ	ῆσθα	ῆν	ῆσθον	ῆσθην	—	ῆσθε	—
Io.	{ ἔα ἔσxon	ἔης	{ ἔην ἔσχε	—	—	—	ἔατε	{ ἔσαν. ἔσxon.
Do.	—	—	ῆς	—	—	{ ῆσμεν ῆμες	—	ῆε.
Poet.	ῆα	ἔηθα	ἔην	—	—	—	—	ἔσσαν.

Future.

At.	—	ἔσει	—	—	—	—	—	—
Io.	—	ἔσειαι	—	—	—	—	—	—
Do.	—	ἔσση	{ ἔσειλαι ἔσσειλαι	—	—	{ ἔσσομεθα, ἔσσειλαι. ἔσσομεθα, ἔσσειλαι.	—	—
Poet.	—	{ ἔσση ἔσσειαι	ἔσσειαι	—	—	ἔσσομεθα, ἔσσειλαι.	—	—

Imperative Mood.

Present Tense.

At.	—	—	—	—	—	—	—	{ ἔσταν.* ἔσσεσθων
Do.	—	ῆτω	—	—	—	—	—	—
Poet.	—	—	—	—	—	—	—	—

* See αα syncopated in the Attic Dialect. Obs. 27.

Optative Mood.

Present Tense.

At.	---	---	---	---	---	εἶμεν	εἶης	εἶεν.
Poet.	---	εἶης	εἶη	---	---	---	---	---

Subjunctive Mood.

Present Tense.

Io.	---	---	εἴη	---	---	---	---	εἴωσι.
Do.	---	---	---	---	---	εἴμεσ	---	εἴωσι.
Poet.	---	---	εἴησι	---	---	---	---	εἴωσι.

Infinitive Mood.

Present Tense.

Io.	εἶμεναι, εἴμεναι.
Do.	εἶμεναι, εἴμεναι, εἶμεν, εἴμεν, εἴμεν, εἴμεσ, εἴμεν

Future.

Do.	εἴσεσθαι, εἴσεσθαι.
Poet.	εἴσεσθαι.

Participle.

Present Tense.	I. εἶν.
Future.	P. εἴσεμενος.

V.

ACCENTS.

THE Greek Accents are useful chiefly in two respects. They serve to distinguish between words which are spelled alike, but have different significations ; as, βίος, life, βίως, a bow ; ἄλλα, other things, ἀλλά, but.* They also indicate in many cases, the *quantity* of one or more syllables of a word.

Only two accents will be here considered, the acute (') and the circumflex (^), since the grave is not expressed in writing. The character (`) called the grave accent, is never used except in a single case, viz. : to denote the acute accent occurring on the *last* syllable of a word in *continued* discourse ; as, θεός γὰρ ἡμῖν προσήμηνε. Hence this character has received from many, the name of the *Final Acute*, which exactly denotes its office. Before a period or colon, (some say a comma,) the regular acute is used ; as, ἔστι θεός.†

Every vowel not marked with an acute or a circumflex, is considered as grave.

The circumflex is founded on the acute, since it consists of first an acute, then a grave ("), (never a grave first,)‡ united on one syllable. Hence it supposes two vowels to have been *contracted* into one syllable ; or at least, that the vow-

* Scapula has given, at the end of his Lexicon, a list of more than four hundred words which are thus distinguished. Among them are the following :

ἔμῳς, yet ; ὁμῳς, together. εἰσι, he goes : εἰσί, there are. ἄρα, then ; ᾗρα, an interro-	ἐχεν, thus then ; ἔχεν, not then. θεά, a sight ; θεά, a Goddess. θεῶν, running ; θεῶν, of the Gods.
--	--

[gation.]

Thus, too, a distinction is made between a proper and a common name ; as, Ἄργος, a man, or city ; ἀργός, white.

† The only exception to this remark is the Pronoun τις, which used as an Indefinite, has always the grave accent [τίς], to distinguish it from the same word, used as an Interrogative [τίς].

‡ If, therefore, the former of two vowels which suffer contraction, has not the acute accent, the contracted syllable is not marked with the circumflex ; ἐφίλειον, ἐφίλου, except contract Adjectives in εος ; as, χρῆστος, χρυσός.

el on which it stands, is *long by nature*, and thus equivalent to two short ones ; as, μάλλον, (μάαλλον,) σῶμα, (σοομα.)

The following words, called *Atonics*, have no accent, viz. : οὐ (ἐχ, ἐχ) not, ὥς as, (but ὥς thus), εἰ if, εἰς (ἐς) to, ἐκ (ἐξ) out of, and the nominatives ὁ, ἡ, οἱ, αἱ, of the Article. The Article when used for the Demonstrative Pronoun, has in some authors the acute accent ; as, ὁ γὰρ ἦλθε, “for he came.” The other Atonics take the acute at the end of a sentence ; as, πῶς γὰρ οὐ ; and when they stand after the word which depends on them ; as, κακῶν ἐξ.

Obs. I. No word is marked with more than one accent, unless a second be thrown back upon it from an Enclitic—(See Enclitics.)

II. The acute accent may stand on any of the three last syllables of a word, but on no others.

III. The circumflex may stand on either of the two last syllables if long by *nature*, but not on the antepenult ; for in that case the acute on which the circumflex was founded, would have stood on the fourth syllable from the end : thus πρᾶγμα, (πράγμα,) πρᾶγματός, not πρᾶγματός, (πράγματός.)

IV. The diphthongs *eu* and *z* at the end of Nouns and Adverbs, if accented, are *circumflexed* ; as, βασιλεῦ, πανταχῶ, except in ἰδέ, lo ! (to distinguish it from ἰδοῦ, a Verb.) So likewise in the Pronouns ; as, ἐμῶ, σὶ, αὐτῶ, ἑ, (but not in εἴτε.) and in all verbs which have *any* accent on these final diphthongs ; as, φεῦ, ἰδέ, γένε.

General Rules of Accentuation.

To words accented on the *last* syllable, these rules do not apply. Such words must be learnt by observation, and by remarks to be made hereafter. In all other words the *quantity of the final syllable* decides, to a great extent, the place of the accent, and the kind to be used.

Rule I. Final syllable *long*, by nature or by position : The antepenult has no accent. Hence we write ἀνθρώπου, ἐριβόλαξ. The Attic terminations εως, εων in the second and third declensions, and the Ionic genitive εω in the first declension, were pronounced as *one* syllable ; and hence the antepenultimate accent in such cases as Μενέλεως, Πύλεως, ἀνώγειν, δεσπότῳ, is not a departure from this rule. So likewise in compounds of γίλως ; as, φιλόγελως.

II. Final syllable long *by nature* (not merely by position) : The penult has always the *acute* accent, unless the final syllable is accented ; as, Σωκράτης, τιμῶ.

III. Final syllable *short*. In *polysyllables*, the acute accent is placed on the antepenult ; as, ἄνθρωπος. Except (1.) Perfect passive participles ; as, τετυμμένος. (2.) Verbals in έος, έον ; as, γραπτέον. (3.) Increasing cases of oxytones ; as, λαμπάδος from λαμπάς. (4.) Many derivatives ; as, παιδίον from παιδός. (5.) Compounds of βάλλω, πολέω, χέω, if not with a preposition ; as, ἐκαβόλος. (6.) Compounds of Perfect Middles, with nouns and Adjectives ; as, ἀστρολόγος. (7.) Compounds of τίκτω, κτείνω, τρέφω, with a noun, if they have an *active* signification ; as, πρωτοτόκος, she who *produces* the first child. If they have a *passive* signification, they follow the general rule ; as, πρωτότοκος, a first born.

IV. Final syllable *short* : If, in this case, a penult long by *nature* has the accent, that accent is the circumflex ; as, ῥῆμα, βῶλαξ (ἄκος.) Except words into which an Enclitic enters ; as, τοῦσδε ; and words formed from εἰ and ναί ; as, εἶθε, Oh that ! ναίχι, yes.

N. B. The terminations αι and οι, though long, are considered as short in applying these rules ; hence we find ἄνθρωποι, πᾶλαι, ποιῆσαι. But in words compounded with enclitics, they are long ; as, οἶμοι, Oh me ! So in οἶχοι, at home, as distinguished from οἴχοι, houses. Also in the Optative, in all Infinitives in ναι, in the Perfect passive, and 2d Aorist Middle ; as, Opt. φιλήσαι, τετέφει ; Infin. ἰστάναι, τετυφέναι, τετύφθαι, τυπέσθαι, (vide Inflection of Verbs.)

From these Rules and Observations, we learn the following things as to quantity.

1. When a syllable is circumflexed, we know it to be long by nature ; as, the υ in ψυχος.

2. There being no acute on the penult of such a word as ἄρουρα, shows the final vowel to be short. Rule II.

3. A circumflex on the penult, shows the final syllable to be short, as in πεῖρα, ἐριβῶλαξ (ακος.) Rule III.

4. The acute on the penult of such words as ἡμέρα, φιλία, δώραξ (ἄκος,) shows the final vowel to be long by nature. Rule II.

Change of accent in the inflection of words.

When the *quantity* of the final syllable is changed in inflection, the accent will of course be changed, in accordance to the preceding rules. Hence arise most changes of the accent from its original seat ; as, N. μουσα, G. μουσης, N. άνθρωπος, G. ἀνθρώπος, by Rule II. N. σῶμα, G. σώματος, by Obs. III. φεύγω, φεύγε, by Rule IV.

Nouns, Adjectives, and Participles.

1. The accent remains throughout all the oblique cases on the same syllable as in the nominative, unless changed by the preceding rules ; as, N στείρα, G, στείρας. D. στείρα, A. στείραν ; N. ἥλις, G. ἡλίδος, &c. N. ὄρνις, G. ὀρνίδος.

Exceptions 1. Monosyllables of the third declension, transfer the accent to the last syllable of the genitive and dative ; as, χεῖρ, χείρος, χείρων, χερσὶ. In the accusative and vocative, it remains on the syllable of the nominative ; as, χεῖρα, χείρας. So likewise the syncopated words ἀνὴρ, ἀνδρός, &c. together with μητρίς and γυναικίς. But the following genitives plural have the accent on the *first* syllable, πάντων, παιδών, δμῶν, ὥων, φώων, λάων, κρῶν, θαδών. Monosyllabic participles follow the general rule ; as, ὦν ὄντες, δείς, δόντες.

2. The genitive plural of the first declension is always *circumflexed*, wherever the accent of the nominative may stand ; as, μῆσα, μισῶν, (μισάων.) Except the feminine of Adjectives in ες ; (as, ἀγίων,) and barytone participles in ος ; (as, τυπτομένων,) which follows their masculines ; and these four, χρήσιων, χλίων, ἐτησίων, ἀφίων.

3. The vocatives of ὁσπετίης, ἀνὴρ, δαήρ, θυγάτηρ, σωτήρ, πατήρ, εὐδαίμων and Περσέων, draw back the accent to the first syllable. So likewise vocatives in ες, from ης of the first form of contracts in some cases ; as, αὔραρες, Σώσθενες.

II. When the accent is on the last syllable, that syllable if long, has the circumflex on the genitive and dative, and the acute on the accusative ; as, φηγὲς, φηγῆς, φηγῶ, φηγόν, φηγῶν, φηγούς, φηγούς. So χεῖρ, χείρων. But the Attic form of the second declension, has the acute on the genitive, as in νεώ, to distinguish it from the dative νεῶν.

Inflection of Verbs. The general principle is, that the accent is thrown as far back as possible. Hence in verbs of two syllables, it is always on the first ; in those of more, on the antipenult, if the nature of the final syllable will admit it ; as, φεύγω, φεύγε, φεύγειν, (but φευγούην,) φεύγομεν, &c. In compound verbs the same rule generally holds ; as, φέρω, πρόσφερε.

Apparent exceptions. These arise from a contraction which has taken place : 1. In the temporal augment ; as, ἀνῆπτον, (ἀνέαστον,) προσεῖχον, (προσέεχον.) 2. In the circumflexed Futures ; as, στείλω. 3. In the 1st and 2d Aorist Subjunctive Passive ; as, τυφθῶ, τυπῶ.

Real exceptions.

I. Accent on the *last* syllable : 1. The *2d Aorist*, (to distinguish it from the Present,) in the Infinitive and Participle active, and in the Imperative 2d person singular Middle ; as, εἶπεῖν, εἰπών, γενῶ, (but προσγενου.) So also in εἰπέ, ἐλθέ, εὐρέ, (λαβέ, ἰδέ, Attic.) 2. Participles in ὡς and εἰς ; and those in εἰς, ἄς, ἕς, ὅς, from verbs in μι, ; as, τετυφώς, τυπείς, διδῶς, &c.

II. Accent on the *Penult*. 1. All Infinitives in ναι ; as, τυπῆναι, τετυφῆναι, except those in ἔμεναι of the Doric form. 2. Infinitive and Participle of the Perfect passive ; as, τετύφθαι, τετυμμένος, (but if a letter of the Participle has been dropped, the accent is thrown back ; as, δέγμενος for δεδεγμένος.) 3. The Infinitive of the 2d Aorist Middle ; as, τυπέσθαι. 4. Infinitive of the 1st Aorist active, and the Optative terminations in αι and οι ; as, φυλάξαι, φυλάττωι.*

Change of place in the accent, from some change or peculiarity in the word.

1. When an accent is cut off by *Apostrophe*, the last syllable which remains, receives the acute accent, except in Prepositions and the Conjunction ἀλλά ; as, τὰ δεῖν' ἔπη, for τὰ δεῖνὰ ἔπη.

2. Prepositions placed after the words which they govern, throw back the accent ; as, θεῶ ἀπο. Except ἀνά and διά, to distinguish them from ἄνα, the vocative of ἀναξ ; and διά the accusative of Ζεὺς.

3. Prepositions used for Verbs compounded of them with εἰμί, throw back the accent ; as, ἐνι for ἐνσθι. So ἀνα for ἀνάσθηθι.

4. On the contrary, when a verb loses its first syllable, the acute is removed from the syllable dropped to the next following ; as, ἔφαν (from ἔφασαν,) φάν. If the syllable which remains be long by nature, it receives the circumflex ; as, ἔβη, βῆ.

The preceding Rules and Observations decide the accent of most words except particles, and the *nominatives* of Nouns and Adjectives. As to these, the following rules will be useful.

* When the penult in this case is long, it receives the circumflex in the Infinitive. Thus we distinguish between παιδεύσαι of the Infinitive, and παιδεύσαι of the Opt., and παιδεύσαι of the Imperative Middle.

Acute Accent on the last syllable—(Oxytones.)

The following have the acute accent on the *last* syllable.

1. All monosyllables which are not contracted ; as, χεῖρ, ὄς. When they have suffered contraction, they take the circumflex ; as, γῆ, (γῆα,) φῶς, (φάος.) So also αῖ, νῦν, οὔν, ὄς, ὄρῳς. μέγας, νάος, οὔς, παῖς, πῦρ, most or all of which are contractions.

2. All nouns in εὺς ; as, βασιλεῖς.

3. All verbals in τῆρ ; as, χαρὰκλῆρ.

4. Verbals in τῆς ; as, μαθητῆς ; But those from verbs in μι, on the penult ; as, θέτης.

5. Verbals in μη and μος, (from the Perfect Passive) ; as, γραμμή, σπασμός.

6. Verbals in τος, from the 3d singular perfect passive ; as, ταῖνός ; except some compounds ; as, ἀπόδοκτος.

7. Verbals in η and α from the perfect middle ; as, στολή, διαφορά.

8. Diminutives, patronymics, and other derivative nouns in ες ; as, κραμῖς, βασιλῖς.

9. Compounds of πῆμα, ἄγω, εἶρω, οἶρος, ἔργον ; as, παιδαγωγῖς, διαφορά, πωλεῖς, ἐμπροσθενός, (but παρα and περι throw back the accent ; as, περιέρχες.)

10. Adjectives in ης not contracted ; as, ἀληθῆς.

11. Compound Adjectives in ης ; as, εὐφροῆς ; except compounds of ἔδος and ἀρχή ; as, κακότηδης, ποδάρκης.

12. Adjectives in ες -εια -υ ; as, ἡδός, ἡδεῖα, ἡδύς.

13. Adjectives in ρος ; as, αἰσχροῖς.

14. Adjectives in ιος, from verbals in τος ; as, ποιητικῖος from ποιητός.

15. The adverbial terminations ι and δόν ; as, ἀδεσί, ὁμομαδόν.

Accent on the Penult.

The following have the accent on the penult.

1. Diminutives in ισκος, ιλος, ιων ; as, νεανίσκος, παιδίσκη, ναυσίλος, μωρίων.

2. Nouns in εῖον, denoting a place ; as, Λυκαῖον.

3. Nouns in υνη ; as, δικαιοσύνη.

4. Nouns in ια, if derived from Adjectives in ες ; as, φιλία. If derived from substantives, the accent varies ; as, στρατιά from στρατός.

5. Nouns in εια derived from verbs in εῖω ; as, βασιλεία from βασιλεύω.

6. Almost all nouns denoting national relation ; as, Πωμαῖς.

7. Verbals in *τωρ* ; as, *ῥήτωρ*, *κτήτωρ*.
8. Adjectives in *εις-εισσα-εν* ; as, *χαρίεις*.
9. Adjectives in *ωδης* ; as, *λιθώδης*.
10. Verbal Adjectives in *εος* ; as, *γραπτέος*.
11. Comparatives in *ων* ; as, *βελτίων*.
12. Adverbs of quantity in *ακίς* ; as, *τρισάκίς*, *πολλάκίς*.
13. Adverbs in *δην* ; as, *συλλήβδην*.

To these are added the exceptions to Rule III. page 224.

Composition.

Compound words in many instances, especially in adverbs, retain the accent on the syllable where it stood in the simple ; as, *αὐτόφει*, *οὐρανόθεν*. In the following cases, however, the accent is drawn back to the antepenult.

1. Words compounded of Particles, *α*, *εὐ*, *δυσ*, *δι*, *ὄμο*, *ἀρτι*, *ἀντί*, *περί*, *παρά*, *ὑπό*, &c. ; as, *ἀπιστός* from *πιστός*, *δίψυχος* from *ψυχή*.

2. Words compounded of two Adjectives ; as, *φιλόσοφος* ; of two Substantives ; as, *ναύκληρος* ; of Adjectives and Substantives ; as, *φιλόστοργος*.

ENCLITICS.

Certain words called Enclitics, throw back (*ἐγκλίνειν*, rest) their accent on the preceding word. These are

1. Pronouns *μου*, *μοι*, *με* ; *σου*, *σοι*, *σε* ; *οὐ*, *οἱ*, *ἐ* ; *σφε*, *σφιν* ; *σφωε*, *σφισι*, *σφεας* ; *τις*, *τι*, Indefinite in all its cases, and in all the Dialects ; as, *τα*, *τευ*, *τω*.

2. Verbs *εἰμί* and *φημί*, in the Present Indicative, except the 2d person.

3. Adverbs, *πως*, *πη*, *ποι*, *πω*, *ποθεν*, *ποτε*, unless used interrogatively, when they receive the accent ; as, *πῶς*, how ?

4. Conjunctions, *γε*, *τε*, *κε*, *κεν*, *θην*, *νυ*, *νυν*, *περ*, *ἔα*, *τοι*, and *δε*, inseparable ; as, *τέσδ'ε*, *ἄλαδε*, to the sea.

RULES.

I. Enclitics throw back their accent on to the last syllable of the preceding word, whose antepenult has the acute accent, or whose penult has the circumflex ; as, *ἄνθρωπός ἐστι*, *ἦλθέ μοι*.

II. If the preceding word has any accent on the last syllable, or an acute on the penult, this serves for the enclitic ; as, *ἀγαπᾷς με*, *ἄνθρωπος τις*. But if in this case, the enclitic be a word of two syllables, the preceding accent is not sufficient.

and the enclitic takes the accent ; as, λόγος τινός. So also when the preceding word has suffered apostrophe ; as, πολλοὶ δ' εἰσὶν.

III. If several enclitics follow each other, the last only is without the accent ; as, εἰ τις τινά φησί μοι.

IV. The Enclitic Pronouns retain the accent after prepositions, and after ἐνεκα and ἤ ; as, ὁρᾷ σέ.

V. All the Enclitics retain their accent when they are emphatic, and when they begin a clause.

VI. Ἐστί accents its first syllable when it begins a sentence, or is emphatical, or follows ἀλλ', εἰ, οὐκ, ὥς, or τουτ' ; as, ἐκ ἐστί.

PROSODY.*

SYLLABLES, in respect to their quantity, are either long or short.

A long syllable requires, in pronunciation, double the time of a short one ; as, τρεῖς.

Some syllables are *common* ; i. e. long or short at the will of the writer ; as, the first syllable in the word Ἀρης.

Η and ω are long vowels ; ε, and ο, short ; α, ι, υ, doubtful.

LONG SYLLABLES.

I. All circumflexed and contracted syllables ; the letters η and ω, and all diphthongs, are long by *nature*.

Exception. A long vowel or diphthong, before another vowel or diphthong, is sometimes shortened ; as,

Ζηνος εἰσι μεγάροιςιν ἰλυμπιῖ ἀδρροῖ ἦσαν.

Οἷος γαρ ἔδς Δρυαντος ὕῖος κρατερος Λυκοεργος.

This happens most frequently at the end of a word, when the next word begins with a vowel ; in the beginning of a word, rarely ; and still more rarely in the middle. The particles δε, τε, και, κε, are not considered as separating the long vowel from the following vowel or diphthong ; as, Δευτερω | δ' αὖ βεν | θεκε με | γαν, και | πῶνα | δημω. A long

* The accents are here omitted, from the difficulty of combining them with the marks of quantity.

vowel or diphthong is sometimes, though rarely, shortened before a *consonant*, especially a liquid ; as, Εἰ δὲ κεν | οἶκαδ' ἰ | κωμαῖ φῖ | λην εἰς | πατριδα | γαίαν.

But 1. Cæsural syllables, and monosyllables, beginning a foot, remain long ; as, Κλεπτε νοῦν ἐπεὶ ἔπαρελευσεαὶ ἔδε με πεισθεῖς.

2. The vowel remains long, when by being shortened, it would require a subsequent long vowel or diphthong to be short ; as, Σμινθευ εἶποτε τοι, &c. In this case, if the diphthong *ευ* were made short, the subsequent diphthong *ει* likewise must be shortened to complete the foot.

3. When by apostrophe, a long vowel or diphthong is made to end a word, it is not shortened.

II. POSITION. A short or doubtful vowel before two single consonants, or a double consonant, is generally long by *position* ; as, ῥέξας, ἴστων. πολλά, κατὰ φρενα.

The vowel often continues long, though one of the consonants has been dropped ; as, γίνομαι, which is for γιγνομαι ; γινώσκω, which is for γιγνώσκω ; τυφᾶς for τυφάνς ; μαρτυρ for μαρτυρς ; Αἰᾶς for Αἰανίς.

So where the *Digamma** has been omitted ; as, μελανός for μελανός Fhins.

Exception 1. A short vowel before a mute and a liquid, or πτ, κτ, μν, is common ; as,

Μέτρα δὲ | Τευχὲ θεοῖσι. τοῖ γὰρ μέτρον ἔστιν ἀρίστον.

But a short vowel before a *middle* mute, (β, γ, or δ) followed by λ, μ, ν, is long.

2. The vowel is not always long before σ and a consonant, or λλ ; as, μετᾱλλας.

Ὀρη ἔσπερ | η κρωλίζει πολυφυνὸς κορῶν η.

III. In hexameter verse, a short or doubtful vowel is sometimes made long before a single consonant, particularly before a liquid ; as, παρᾱ ρηγμινι. πρῖν ἔλθειν. εφιν.

A vowel is sometimes made long before the digamma ; as, ἔδε ῥς for Fες.

IV. When *three* short vowels come together, one must be made long in heroic verse, for the sake of measure ; as, ᾠθανάτος ; Πρίαμιδος ; δια μιν.

V. When the article takes the apostrophe, or occasions it in the beginning of the succeeding word, the remaining

* See Appendix No. I.

vowel is considered as having absorbed* the other, and is therefore made long ; as,

ὥς τε οἶα τελῶν τ' ἄγαθ' ἀνδρῶπας ἔχειν. Eurip.

ὥς ἂν το λοιπὸν τᾶ' μ' ἀνακτορ εὐσεβοῖεν. Ibid.

VI. A doubtful vowel, when it supplies the place of the augment, is long ; as,

ἄδιν for ἡδιν ; ἱκαζον ; ὑδρευον.

VII. The last syllable of every verse is common.

DOUBTFUL VOWELS.

Words compounded and derived, follow the quantity of their primitives ; as, ἀτίμος from τίμη : from κρίνω are formed ἐκρίνον, κρίνομενος, &c. from κρίνω, κεκρίκα, ἐκρίθην.

α privative is short ; as, ἄτιμος.

ἀρι, ἐρι, βρι, δυς, ζα, are short ; as, ζᾱδεος.

OF THE DOUBTFUL VOWELS IN FIRST AND MIDDLE SYLLABLES.

I. A doubtful vowel before a vowel, or single consonant, is short ; as, ἀγλαῆς, κᾱκος.

EXCEPTIONS.

1. α is made long in the penult of nouns in -ων, -ανος ; as, Μαχᾶων, Μαχασνος. This occurs sometimes when the genitive ends in -ωνος ; as, Ποσειδᾶων, Ποσειδᾶωνος.

in feminine proper names in -αῖς ; as, Θαις.

in proper names, and names of stones in -ατης ; as, Εὐφρατης, except, Γαλατης, Δαλματης, Εὐρυβατης, and a few others.

in nouns in -αμων, -ανωρ, -αρος ; as, πεδοβαμων, ἀγανωρ, μυσαρος.

in numerals in -οσιος ; as, διακοσιος.

in derivatives from verbs in -αω pure, and -ραι ; as, ἀνάτος, from ἀνισαω, θεᾶτης, θεᾶμα, from θεασομαι.

and in κρας, κρας, χαρ, θώραξ, ἱεραξ, καρδαξ, νεαξ, ῥαξ, σῦρραξ, Φαιαξ, φεναξ.

2. ι is long in the penult of nouns in -ιων, -ιονος ; as, Ὀργων, Ὀριονος. We have also Ὀργων, Ὀριωνος. But we must except χῖων.

in the penult of nouns in -ινη, -ιτη, -ιτης, -ίλις ; as, δῖνη, Ἀφροδίτη, πολίτης, πολίτις.

* By some grammarians, it is even called a contraction.

in diminutives in -ίδιον, from pure genitives; as from ἱμαλίου, ἱμαλιδιον.

in the penult of verbs in -ιω, -ιβω, -ινω; as, τιω, τριβω, πίνω; as also δίνεω, κίνεω. But the Attic tragic writers have -ῖω, -ῖνω; as,

Νέων φθίνοντων μειζόν ἀρνυμαι κλεός. Iamb. Trim.

3. ι is common (i. e. either short or long) in the penult of nouns in -ια, -ιη; as, καλῖα, or καλῖα.

4. υ is long in verbal nouns in -υμα, -υμος, -υτηρ, -υτος, -υτωρ; as, λῡμα.

in pronouns; as, ὅμεις.

in the penult of verbs in -υνω, -υρω, -υχω, -υμι; as, πλευνω.

in adverbs in -υδον; as, βοτρῦδον.

5. υ is common in the penult of verbs in -υν.

OF THE DOUBTFUL VOWELS IN FINAL SYLLABLES.

II. -α, -ι, υ, in the end of a word, are for the most part shortened; as, μουσᾶ, μελῖ, γλυκῦ.

EXCEPTIONS.

1. -α final is long in nouns in -εα, -δα, θα; as, θεᾶ, Ἀηδᾶ, Μαρθᾶ. Except ἀκανθᾶ.

in the dual number; as, προφητῖα.

in polysyllables in -αια; as, Σεληναῖα.

in -εια, from verbs in -ευνω; as, βασιλειᾶ, a kingdom, but βασίλειᾶ, a queen.

in -ια; as, καλῖα. Except verbals in -τρια; as, ψαλτριᾶ, and διᾶ, μιᾶ, ποτηνῖα.

in the vocative of nouns of the first declension from -ας; as, Αἰνειᾶ, from Αἰνεῖας.

in the feminines of adjectives in -ος; as, ὁμοιᾶ.

in nouns in -ρα, when a diphthong does not precede; as, ἡμερᾶ. Except ἄγκυρᾶ, γεφυρᾶ, Κερκυρᾶ, ὄλλυρᾶ, σκολοπενδρᾶ, σφυρᾶ, σαναγρᾶ; and compounds from μετρον; as, γεωμετρίᾶ.

in poetic vocatives; as, Παλλᾶ for Παλλας.

2. -ι final is long in the names of letters; as, πῖ.

3. -υ final is long in names of letters; as, μῦ.

in verbs in -υμι; as, ἐφῦ.

in μελαζυ and γρῦ.

4. Final syllables, in which a single consonant follows a doubtful, are (with the exception of -υρ) shortened; as, μελᾶν, πολύν, —μαρτύρ.

EXCEPTIONS.

-αν.

5. -αν is long in masculines; as, Τῆᾶν; and τᾶν, when not in composition with other words.
in accusatives when their nominatives are long; as, Αἰνῶν from Αἰνῶς.
in adverbs; as, ἄγαν.

-αρ.

6. -αρ in κᾶρ, ψᾶρ is long; in γαρ is either long or short.

-ας.

7. -ας is long in nouns of the first declension; as, μουσας.
having -ανῖος; as, τυψας, τυψανῖος.
in ἡμας, ὑμας, κρας.

-ιν.

8. -ιν is long in nouns in -ιν, -νος; as, ξηγμιν, ξηγμινος.
in nouns which have two terminations in the nominative; as, δακτιν, or δακτις.
in ἡμιν, ὑμιν.

-ις.

9. -ις is long in monosyllables; as, λις. But the indefinite τρις is common.
in nouns which have two terminations in the nominative; as, δακτις, or δακτιν.
in feminine dissyllables in -ις, -ιδος, or -ιδος; as, κνημις, κνημιδος; ἔρις, ἔριδος. Except ἄσπις, ἐρίς, χαρίς, with a few others.
in polysyllables having two short syllables before the last; as, πλοκάμις.

-υυ.

10. -υυ is long in nouns in -υυ, -υυος ; as, μοσσύν, μοσσύνος.
 in nouns which have two terminations in the nominative ; as, φορχύν, or φορχυς.
 in accusatives in -υυ, from -υς ; as, ὄφρυν from ὄφρυς.
 in the ultimate of verbs in -υμι ; as, ἐφυν.
 in νυν, *now*. But the enclitic νυν is short.

-υς.

11. -υς is long in monosyllables ; as, μύς.
 in nouns which have two terminations in the nominative ; as, φορχύς, or φορχυν.
 in nouns which have -υνλος, or -ος pure in the genitive ; as, δεικνύς, δεικνυνλος ; ὄφρυς, ὄφρυος.
 in κωμύς, κωμυθος.
 in the ultimate of verbs in -υμι ; as, ἐφύς.

OF THE DOUBTFUL VOWELS IN THE OBLIQUE CASES OF NOUNS
 THAT INCREASE.

1. The quantity of the nominative remains in the oblique cases ; as, Τίταν, Τιτᾶνος ; Ζευγνύς, Ζευγνῦσι ; κνημῖς, κνημίδος.

Except -υρ ; as, μαρτύρ, μαρτῦρος.

2. Those nouns, which are long by position in the nominative, are shortened in the oblique cases ; as, ἀλάξ, ἀλᾶχος.

Except nouns in -αξ pure ; as, νεαξ, νεᾶχος.

also θωραξ, ἱεραξ, κνωδαξ, κορδαξ, λαβραξ, οιαξ, ῥαξ, συρφαξ, φεναξ ; with most in -ιψ, -ιπος ; as, ῥιψ, ῥιπος ; and -ιξ, -ιγος, or -ιχος, as, μασλήξ, μαστιγος, φοινίξ, φοινίκος ; to which add γρυψ, γυψ.

3. A pure genitive from a long nominative is varied ; as, ὄρως, ὄρως, or ὄρως.

4. The penult of the dative plural, in nouns which are contracted, is short ; as, πατρᾶσι.

OF THE DOUBTFUL VOWELS IN THE FLEXIONS OF VERBS.

α and υ, before -σα in participles, and before -σι everywhere, are long ; as, τυψᾶσα, δεικνῶσα, δεικνῶσι.*

* It is to be understood that α, ι, υ, are *short* in verbs ; unless it be otherwise specified in the rules.

FUTURES.

The first future in -άσω, -ίσω, -ύσω, from -αω pure, or -ραω, -ιω, -ιδω, and -ύω, is long in the penult; from -άζω, -ίζω, -ύζω, is short; as, έάω, έάσω; τιω, τίσω; βριθω, βρίσω; ισχω, ισχυσω;—άρπαζω, άρπάσω.

Liquid verbs shorten their penult in the first future; as, κρίνω, κρίνω.

The second future shortens its penult; as, τεμνω, τήμω.

THE OTHER TENSES.

A doubtful vowel has the same quantity in the derived, as in the primitive tenses; as,

Pres. κρίνω, έκρίνον; κρίνομαι, έκρίνομην.

1 Fut. κρίνω, κεκρίκα, έκείκρικεν; κρίνουςμαι, κρίθησμαι, έκρίθην, κεκρίμαι, δεκρίμην.

2 Aor. έτερον, τυσω, τυσουςμαι, έτερον, τέτυπα, έτετυπεν, τυπησμαι, έτεπην.

But the first aorist of liquids makes its penult long in the active and middle voice; κρίνα, κρίναμην.

The penult, when long by position in the first future, is shortened in the perfect; as, βλάτω, βεβλάφα. Except ηίτω, ηήηφα.

Some make the penult long in the perfect middle: as, κεκράγα, μεμόχα.

i and υ, used instead of an argument, are made long; as, 'ίκομαι, 'ίκομην.

SPECIAL RULES CONCERNING VERBS IN μι.

A proper reduplication, unless made long by position, is short; as, τίδημι: an improper reduplication is common; as, 'ιημι.

α, not before -σα or -σι, is every where shortened; as, ιστάμεν, ιστάτε.

υ is, in polysyllables, long only in the singular of the indicative active; as, δεικνυμι, δεικνύτω, δεικνυμαι.

in dissyllables, long every where; as, δομι, δοτον, δομαι.

ATTIC.

The accusative of nouns in -εως makes α long; (contrary to Rule II.) as, βασιλεα.

ι for α, ε, ο, is long; as, ταιη for ταια; δδτ for δδε.

The paragoge in pronouns, (except in the dative plural,)

and adverbs, is long ; as, οὐτοστ, νυντ, (contrary to Rule II.) but, dative plural, τουλοιστ.

IONIC.

The comparative neuter -ιον, which the Attic makes long, is shortened ; as, καλλιον, Ion. καλλιον, Attic.

In adjectives which signify *time*, ι is made long ; as, ὅπω-
ρινος.

In verbs, α Ionic, where -σι does not follow, is shortened ; as, ἔαται for ἥνται.

DORIC AND ÆOLIC.

α Doric is made long : α Æolic is shortened ; as, Αἰ-
νειᾶ, D. for Αἰνειου ; —ἱπολιᾶ, Æol. for ἱπολης ; αἰχμητᾶων,
D. for αἰχμητων : —νυμφᾶ, Æol. for νυμφη ; ἐτυφᾶσαν, Æol. for
ἐτυφαν ; νυμφᾶς, Æol. for νυμφᾶς, accu. plur.

POETIC LICENSE.

A short and a long vowel, forming two syllables, fre-
quently coalesce, and are pronounced as one syllable. In
Homer this takes place only in the same word, especially
in the genitive of the first declension in -εω, regularly ; as
Πηληγιάδεω Ἀχιλλης ; as also in the genitive plural of the
first declension in -εων ; as Θετις δ' οὐ ληθεῖ' ἔφετμεων. Thus
also θεος ; as ὑμιν μεν δεοι δοιεν. Χρυσέῃ ἀνα σκηπτρῳ, Il. α',
15. χρυσεὸν σκηπτρον ἔχοντα. Od. λ', 568. νεικεᾶ καὶ δῆρην
ὀφελλοῖς, Hes. Ἔργ. 33. Thus also, πελεκεᾶς, Il. ψ, 114.
βασιλῆες, Hes. Ἔργ. 263. τοκῆες, Hom. H. in Cer. 137.
Here the syllable which is contracted from two sylla-
bles, is long, as Πηληγιάδεω, —νεικεᾶ, —πελεκεᾶς. Likewise
the following after ἕως, ἕως 'ὁ ταυθ' ὠρμαινε, Il. α', 193.
ἕως ἔπελθον, Od. η', 280. ἕως ἔγω περὶ κείνα, Od. δ', 90. In
Attic writers this takes place sometimes in certain words,
as in θεός, which is generally a monosyllable ; in ἐώρακα,
which is commonly a trisyllable. Sometimes, however,
two words are thus contracted ; as, ἐγὼ οὐ, two syllables ;
μὴ ἀλλά, two syllables ; μὴ οὐ, a monosyllable.

The ἄρσις makes a short syllable long ; as,*

Αἰδοῖος τε μοι εἰσὶ φιλεῖ ἔκυρῃ δεινός τε.

* Arsis means the elevation of voice, which in Hexameter verse is
always upon the first syllable of a foot. We find, but very rarely, a
short syllable lengthened at the end of a foot ; as,

Τῇ δ' ἐπὶ μὲν Γοργῷ βλοσυρῶπις ἐστειφανώτῃ.

Besides these deviations from the usual rules of quantity, the ancient poets,

I. *Lengthened a syllable* ; 1. by doubling, or inserting a consonant ; as, ἐδόεισε, for ἐδοίσε ; ἀπολις, for ἀπολις ; 2. by changing a vowel into a diphthong ; as, δέομαι, for δέομαι ; by metathesis ; as, ἐπαρθεν, for ἐπαρθεν.

II. *Shortened a syllable*, by rejecting one vowel of a diphthong ; as, ἔλαν, for εἶλαν.

III. *Increased the number of syllables* ; 1. by resolving a diphthong ; as, αὔτω, for αὐτω ; 2. by inserting, or adding a letter, or syllable ; as, ἀσχετος, for ἀσχετος ; ἡλιος, for ἡλιος ; βιηφι, for βιη.

IV. *Lessened the number of syllables* ; 1. by apharesis ; as, νερε, for ἐνερε ; 2. by syncope ; as, ἐγρετο, for ἐγειρετο ; 3. by apocope, and apostrophe ; as, ὦω, for ὦμα ; μυρι, for μυρια.†

OF FEET.

From syllables arranged in proper order are formed feet.

Of feet there are three kinds ; some are of two, some of three, and some of four syllables.

The Dissyllables are four.

Pyrrhic,	.	.	.	.	---	δωρε.
Spondee,	.	.	.	.	---	χρη.
Iambic,	.	.	.	.	---	δια.
Trochee,	.	.	.	.	---	σωμα.

The Trissyllables are eight.

Tribrach,	.	.	.	.	---	πολεμος.
Molossus,	.	.	.	.	---	εὐχολη.
Dactyl,	.	.	.	.	---	σωματα.
Anapest,	.	.	.	.	---	βασιλευς.
Bacchius,	.	.	.	.	---	ανασσει.
Antibacchius,	.	.	.	.	---	μαντευμα.
Amphibrach,	.	.	.	.	---	θαλασσα.
Amphimacer,	.	.	.	.	---	δεσποτης.

The Tetra-syllables are sixteen.

Proceleusmatic,	.	.	.	.	----	πολεμιος.
Dispondee,	.	.	.	.	----	συνόουλευσω.
Diiambic,	.	.	.	.	----	ἐπιστατης.
Ditrochee,	.	.	.	.	----	δυστυχημα.
Choriambic,	.	.	.	.	----	σωφροσυνη.

† Neilson's Edition of Moor's Grammar.

Antipastic,	ἁμαρτημα.
Ionic a majore,	κοσμητορα.
Ionic a minore,	πλεονεκτης.
Pæon first,	ἄστρολογος.
Pæon second,	ἀναξιος.
Pæon third,	ἀναδημα.
Pæon fourth,	δεογενης.
Epitrite first,	ἁμαρτωλη.
Epitrite second,	ἀνδροφοντης.
Epitrite third,	εὐρυσθενης.
Epitrite fourth,	λωβητηρα.

OF METRES.

A metre consists properly of two feet, because in beating time, the foot was raised once in two feet. But by metres is generally understood a verse, a stanza, or a system of verses.

Of metres there are nine species,

Composed of simple feet, that is feet of two or three syllables.

- | | |
|---------------|--------------|
| 1. Dactylic, | 3. Iambic, |
| 2. Anæstetic, | 4. Trochaic. |

Composed of compound feet, that is feet of four syllables.

- | | |
|--------------------|----------------|
| 5. Ionic a majore, | 8. Antipastic, |
| 6. Ionic a minore, | 9. Pæonic. |
| 7. Choriambic, | |

These metres take their names from the feet, of which they are principally composed.

The final syllable of every verse is in different, or may be reckoned doubtful.

DIFFERENT KINDS OF VERSE.

Hexameter.

The hexameter, or heroic verse, consists of six feet. Of these, the fifth is a dactyle, and the sixth a spondee ; all the rest may be either dactyles or spondees ; as,

Λυσόμενος τε θυγατρα φε|ρων τ' ἄπε|ρσι δ' ἄποινα.

A spondee is frequently found in the fifth place ; whence the verse is called spondaic ; as,

Σιγμῆματ' ἐ|χων ἐν|χερσιν ἐ|κηβολε| 'Απολλωνος.

The spondaic is used when any thing grave, slow, large, or sad, is expressed. It has commonly, though not always

a dactyle in the fourth place, and a word of four syllables at the end.

What deserves particular attention in scanning, is the *Cæsura*.

When, after a foot is completed, there remains a syllable in the word to begin the next foot, that syllable is called the *Cæsura*; as,

Τὸν δ' ἀπαμειβόμενος πρὸς ἔφην χρεῖων Ἀγαμέμνων.

Here there is a *cæsura* in every foot.

When a monosyllable begins a foot, it is of the nature of the *cæsura*, and is of necessity long.

PENTAMETER.

This verse consists of five feet divided into two parts; the former consisting of two feet, either spondees or dactyles, and a *cæsura*; the latter, always of two dactyles and another *cæsura*; as,

Οὕτῃ ποδῶν ἀρετῆς ἔτῃ παλαίσμοσιν ἔης.

ANACREONTIC.

The Anacreontic, or Iambic Dimeter with a *cæsura*, consists of three Iambuses and a *cæsura*; as,

Θεῶν λέγειν Ἀλφειῶδες.

The first foot may be a Spondee instead of an Iambus; as,

Θωρηχ' ἰπῶς Ἀχιλλεύς.

Of this measure are the 1st, 2d, 6th, 7th, 8th, 10th, 12th, 15th odes of Anacreon, in the *Collectanea Græca Minora*.

There is another measure, which is often used by Anacreon, consisting of a pyrrhic, two trochees, and a spondee; as,

Μεσοῦνυχτις ποδ' ὥραις.

Of this measure are the 3d, 4th, 9th, 11th, 13th, 14th odes of Anacreon.

Two vowels are often contracted in scanning into one;*

Μένιν ἀεῖδ' ἐθεῖα Πηληϊάδῃσιν Ἀχιλλεύς.†

* This is called *Syncephonesis*.

† For a fuller account of Metre, see Wilson or Hermann.

VII.

PARTICLES.

THE particles may be conveniently distributed into the following classes, viz : Those which denote,

1. Certainty or confirmation ; ᾧ, certainly, truly ; μέντοι, assuredly, indeed ; πέρ, altogether ; δέ, μὲν, and γέ, which are thus distinguished. Δέ strongly asserts what the speaker considers as *already* established ; μὲν goes on to press the assertion, without relaxing as to what has preceded ; γέ asserts with a *limitation*, yielding as to the past or other things, but insisting upon this. Hence it is applied to an individual object or part, when considered in reference to a whole, or to a greater number ; as, ἔγωγε, I for my part, or at least. Thus Plato says, “every where, *certainly*, [δὲ] men will maintain peace by means of laws.” The other replies, πολλήν γε “much *at least*.” Plato proceeds, “there being no contests among them, there *certainly* [μὲν] is no danger, lest, &c.” After interrogations following a negative reply of the opposite party, μὲν signifies *then* ; as, τίς μὲν, who then ?

To δέ is joined πρ, [δέπρ] denoting certainly, to wit ; but in some cases the ποῦ which marks uncertainty, diminishes the force of δέ, and the sense is *perhaps*.

2. Negation. This is expressed by οὐ and μή with their derivatives, but with this distinction in their use, that οὐ conveys a direct, independent negation ; as, οὐ θέλω, I will not ; οὐχ ἔστι ; is it not ? thus representing things in their *actual* relations. Μή is joined to hypothetical and dependent propositions ; as, οὐ λήψομαι, εἰ μή σὺ κελεύεις, I will not receive it, unless you command me. It is, therefore, always used after εἰ, ἥν, εἰάν, ὅταν, ἐπειδάν, ὥς, and other words, which represent a thing not as actual, but conditional. Το ἐπεὶ and ἐπειδὴ, *since, after that*, οὐ is joined, because an *actual* state of things is denoted by those words. With ἵνα ὥς, ὅπως, ὥστε, which denote *design*, and are conditional, μή is used.

In sentences expressing a wish, prayer, intention, prohibition, &c. some preceding clause may generally be supplied, which shows their dependent character ; and so like-

wise Participles. The strength of a negation is increased by οὐδέποτε, and οὐδέπωποτε, the former extending the negation to all time, both past and future; the latter limiting the negation to *past* time, by the force of the included πω.

3. Specification, αἶς, to wit, as, for example; ἀλλῶς τε καί, especially; μάλιστα δέ, above all.

4. Hypothesis or Condition, εἰ, and εἰάν, [ἔν, ἄν]. The difference between these words may be thus stated. Εἰ is joined to a condition which is merely *conceived of* as supposable, εἰάν looks forward to the supposed case, as about to be decided by the result. Thus εἰ εἰσὶ βωμοί, εἰσὶ καὶ Θεοί, if there are altars, there are also Gods. Here the case is merely *supposed*, without assuming any thing as to the fact, whether there are altars or not. Ἐάν ᾧσι βωμοί, would denote, “if it should prove that there are altars,” &c. Εἰ τᾷτο γίνεσθαι denotes, “I make this supposition—whether it be true or false, I do not assert;” εἰάν τᾷτο γίνηται denotes, “I make this supposition—the result will show, whether it be correct or not.” Εἰ, therefore, relates wholly to the intellectual conception, and εἰάν to our experience of the event.

5. Desire, εἴθε, Oh that! πῶς ἄν, would that!

6. Interrogation, ἄρα, is it that? ἤ, whether is it? μή, losing its negative force, becomes a strong interrogation; as, μή οἶσι, dost thou suppose? μὲν compounded of μή and ἔν, retains the force of both particles; “is it then?” πότε, when? πῶς, how? ἄν, is it not then? The latter word frequently loses its interrogative character and denotes “therefore.” To interrogations, the enclitic *τος* gives an air of surprize or admiration; as, τίς ποτὶ ἐστὶν οὗτος, who can this be?

7. Correspondence, μὲν—δέ, on the one side—on the other; as, σὺ μὲν ἀκούεις, οὐ συνίης δέ, on the one hand you hear, but on the other you do not understand. In many cases μὲν stands alone, without δέ, or δέ without μὲν; but in such cases there seems to be an implied reference to the corresponding particle. In such cases, μὲν is commonly rendered by *indeed*, and δέ by *but*.

8. Conjunction, καί, and τε, have the same relation to each other, as *et* and *que* in Latin; τε—καί, signifies, “not only—but also.”

9. Difference or Contrast, ἀλλά, but. In many cases the idea to which ἀλλά is opposed, is not expressed in form, but is implied or anticipated; δέ expresses opposition less strongly than ἀλλά, and is often used merely as a particle of transition, where no other particle could be introduced; to avoid the entire want of connexion between clauses or sentences. It is then rendered by *and* or *indeed*.

10. Uncertainty. An uncertain event may be either *possible*, or *dependent* on some other event, or *likely* to take place, or highly *probable*. Possibility is expressed by ἰσως, dependence by ἀν, (Poetic κς or κεν), verisimilitude by ποῦ, probability by τέ. Each of these words might have its place, for example, in the following line. *U. Glouc. Ep. p. 154. v.*

σύν τε δὴ ἐρχομένω, καὶ ἰσως πρὸ ὃ τοῦ ἐνόησεν.

“When two are associated, one *perchance* sees more than the other.” Here possibility alone is asserted, without any opinion as to the fact. Had it been stated as a fact, no particle would have been used, but simply the words πρὸ ὃ τοῦ ἐνόησεν.

σύν τε δὴ ἐρχομένω, καὶ κεν πρὸ ὃ τοῦ ἐνόησεν, signifies that one *may or might*, (as some event shall turn,) see more than the other. If that condition were taken away, and the event decided, the speaker would say, πᾶν-τως πρὸ ὃ τοῦ ἐνόησεν, one, beyond all question, sees more than the other. σύν τε δὴ ἐρχομένω, καὶ πού πρὸ ὃ τοῦ ἐνόησεν signifies “it is *likely* that one, &c.”; the mind of the speaker *inclines* to that belief. Had the fact been certain, he would have said, ἢ δὴ πρὸ ὃ τοῦ ἐνόησεν, one certainly sees more than the other. Finally the words actually used by the Poet, σύν τε δὴ ἐρχομένω, καὶ τε πρὸ ὃ τοῦ ἐνόησεν, signify that when two are associated, one *most probably* sees more than the other; though not that the fact is necessarily so, which would be expressed by ἀναγκαιῶς πρὸ ὃ τοῦ ἐνόησεν.*

11. Disjunction of particulars. ἢ—ἢ, either—or; ἀλλ’ ἢ—ἢ, but either—or: hypothetical disjunction, εἴτε—εἴτε, whether this—or that: negative disjunction, ἕτε—ἕτε, neither—nor.

12. Exception, πλὴν, except: εἰ μὴ, εἰ μὴ, unless; ἀλλ’ ἢ, unless; καὶ εἰ, καὶ εἰ, unless, even if.

13. Comparison, οὕτως, thus; εὐτε, as: ὥς, [Ad.] as, so as, as if; ὅπως, as: ὥς gives strength to the superlative and sometimes to the positive; as, ὥς τάχις, as soon as possible; ὥς ἀληθῶς, certainly. In some instances, ὥς is rendered by “about;” as, ὥς τεσσαράκοντα, about, i. e. [as it were] forty: ὥς, [with the accent] is used by the Poets for οὕτως, thus, and by prose writers in the phrases καὶ ὥς, and thus. εἰδ’ ὥς nor thus.

14. Reason or Cause of a thing; ἄτε from its appropriate sense of *specification*, is often used to specify the *cause* of any thing; as, ἄτε οὐθενὸς ἐπιβάλλοντος, since or because [as it was the fact that] no one raised the price.

* Hermann de particula &c.

ἔπει, as an adverb, denotes, *after*, *when*; and hence as a conjunction, *since*, *because*, and is used to explain something, by adducing a *previous* and *actual* occurrence as the cause; ἐπειδὴ [ἐπει and δὴ] and ἐπειδήπερ, have the same meaning, slightly modified by the force of δὴ, since truly, &c.; ἐάν and ἐάντων, on the contrary, from the hypothetical force of the *án*, refer to contingent events, and hence are joined only to the Subjunctive. Before interrogations, ἐπει has the sense of *for*; as, ἐπει πῶς ἂν διακρίνομεν αὐτό, *for how should we distinguish it?* With Imperatives, its causal signification is often opposed to something else, and hence it is rendered *for otherwise*; as, ἐπει εἰπέ, *for otherwise tell me*, &c.

Γάρ seems originally to have denoted *in fact*, *truly*, and hence like the Latin *ergo*, [ἐργῶ, *in fact*.] to have been used to express some preceding, actual event as a cause. Very often that of which γάρ assigns the cause, is merely implied or hinted at, and must be supplied to show the force of γάρ; thus, πῶς γὰρ τοὶ δίδουσι γέρας, "*for how shall they give you a reward.*" Here it is assumed that the demand of Atrides *could not be complied with*, and the *reason* is given "*for*, &c." Hence also, to explain the use of γάρ, many small phrases are to be understood; as, "no wonder," "I believe, &c." In the rapidity of thought, the reason of a thing is sometimes given, before the thing itself is mentioned, and then γάρ refers forwards. Γάρ, likewise, like the Latin *nam*, is sometimes used merely to *introduce* a new train of thought, when the idea of cause can hardly be traced in the connexion. Here it seems to have its original sense of *in fact*.

Ὅτε, where, as an adverb, denotes a definite *past* time, while ὅταν, [ὅτε ἂν,] from the force of the *án*, denotes a definite *future* time. Ὅτε, from referring to a past act, is used to express the idea of a cause; as, ὅτε ταῦτα οὕτως ἔχει, *since these things are so*. Ὅτε, where, is an adverb of place, and is used like ὅτε, to denote a cause.

Ὅννεκα, [ὅτι ἔνεκα.] for which reason, since, because, τοίνεκα is an Epic form of the same word.

Ὅτι is properly the neuter pronoun *that*. It has gained the signification of *because*, by the omission of some preceding clause like διὰ ταῦτο, to which it refers; as, ὅτι δὲ ἐκ τοῦ κόσμου οὐκ ἐστέ, *because ye are not of the world*; i. e. διὰ τοῦτο, ὅτι, &c. on this account, *that ye are not*, &c. Ὅτι like ὡς, strengthens the superlative; as, ὅτι τάχιστα, *as speedily as possible*; sometimes both are united in one word; as, ἱερήδιστα, *the sweetest possible*.

15. Final cause or End, ἵνα, *that*, *in order that*. Hence

ἵνα τί, denotes, wherefore, i. e. in order that what ? [should take place] "Ἰνα is sometimes used in the sense of ὥστε, so that, denoting the result, but not an intention ; as, ἦν παρακαλυμμένον ἀπ' αὐτῶν, ἵνα μὴ αἰσθωνταὶ αὐτό, it was covered from them, so that [not, in order that] they could not see it. "Ἰνα is often an adverb of place, *where*. "Ὅρα, that, is used only by the Poets.

Ὡς, *that, in order that*, is prefixed to the Subjunctive, Optative, or Future Indicative ; and hence ὥς τί, why, i. e. that what ? [may be done] ὥς is likewise used in the sense of ὥστε, so that, and has sometimes, though more rarely, the causal signification *for* or *since*. With the Optative, it has the sense of, would God, or I could wish. "Ὅπως, that, in order that ; ὅπως τί, why ?

"Ὅστε has rarely the sense of the final cause, [in order that,] but denotes the result, *so that*, and hence is frequently rendered by "therefore," and corresponds nearly to οὖν.

16. Inference or Conclusion. Ἄρα, therefore, consequently, is used in the *successive* steps of a train of reasoning. In the rapidity of thought, the inference is sometimes made before the reason has been given. Its other uses will be given below.

Οὖν, wherefore, differs from ἄρα, in drawing the final conclusion, and bringing the subject to a close, in view of all that has been said. Its other uses will be given below.

Οὐχοὖν is properly a negative inference, "is it not therefore so ?" but often loses its character of negation, and denotes, "therefore."

Τοι signifies the same as τοῦτω, for this thing, for this reason, therefore. Τοιγάρ is compounded of τοι, γάρ, and ἄρα, the first of which assigns a reason, the second considers it individually,* and the third draws the inference ; when ἔν is add [τοιγαροῦν] the οὖν brings the whole to a conclusion, and applies it to the case in hand ; "wherefore, since these things, then, are so."

Νῦν or νυν, like *now* in English, properly denotes time, and is used, chiefly by the Poets, as a particle of inference.

Τοίνυν, *therefore, now therefore*, much the same with οὖν.

17. Indefiniteness. Ποτε joined to indefinites, either adds, like *cunque* in Latin, to their indefinite character ; as ἐποία ποτε ἐστὶν αὐτή of what kind soever it may be ; or in case of doubt shows the interest and anxiety of the speaker ; as εἰπέ μοι, τίνοος ποτε ἐ ; tell me, whose then is it ?

* As in ἐγώγε, *I for my part*.

Ἦρ renders words more indefinite; as ὅστις περ ἦν what person soever it might be.

13. Concession, καίτοι, καίπερ, καὶν, although, even, if, ὅμως, ὅμως, notwithstanding, μὲν, indeed, περ, however, although.

When two or more Particles are joined together, the appropriate force of each may commonly be traced. Thus, in ἐπὶ τοι γέ, the ἐπὶ expresses a cause, the τοι confirms or strengthens it, and the γέ urges it in the existing case.

In a number of these Particles there is a variety of usage, which requires a more minute consideration.

Ἄν [Poet; κς or κεν] 1. Conditional. In this sense ἄν is an abbreviated form of εἰάν *if*, and may commence a clause; as, ἄν θεὸς θέλῃ, if God will. In all its other senses ἄν is positive.

2. Indefinite. With Indefinites, ἄν or εἰάν has the sense of the Latin *cunque*, soever; as, τὸν ἄν whoever, οὔτου εἰάν, wherever.

3. Contingent. In this, its appropriate sense, ἄν limits the verb to which it belongs by some *condition*, which either partly or entirely takes from that verb its direct affirmative power. With the *Indicative*, Imperfect, Pluperfect, and Aorists, it is rendered by *should*, *would*, *should have*, *would have*, &c. To the Future it is sometimes joined, and seems to soften the decisiveness of the statement; as, ὃ δέ κεν περιχέσεται, ὃν κεν ἴκωμαι, and he will perhaps be angry, to whom I may go. There is no certain evidence that it is ever used with the Present.

To *Infinitives* and *Participles* it gives a contingent signification (commonly in the future,) which may be resolved by changing the Verb or Participle into the Optative with ἄν; as οἶονταί ἀναμάχεσθαι ἂν συμμάχους προσλαμβάνοντες, they think they could retrieve themselves by gaining allies (for ἀναμάχεσθαι ἂν, εἰ λάβειν.) εἰ δὲ πολλὰ ἄν, ἔχων εἰπεῖν, I omit the rest, *though* I have much to say.

With the *Optative* and *Subjunctive*, it has the sense of *may*, *might*, *could*, *would*, &c.

4. Potential. In the past Indic. it often expresses ability; as, ἔβλεπε δὲ ἔγνω ἂν τις, &c. then truly, any one could perceive, &c. With present actions, the Optative with ἄν would be used.

5. Denoting habit. With the Indicative, particularly in the Imperfect tense, ἄν often denotes an habitual, or frequently repeated act. The English *would*, has precisely the same use; as, ἀπελαυνόμενος δ' ἂν ἔϊε ἐπ' ἑτέραν, and riding away, he *would* go to another.

6. Denoting hesitation or modesty. The most positive statements often take *ἄν*, expressing hesitation or modesty, by the contingent turn given to the sentence; as, οὐκ ἄν εἶδα, I [should] hardly know; ὥς ἄν μοι δοκῇ, as it seems [would seem] to me. When *ἄν* is repeated it may be used in different senses, or it may be repeated to impress more strongly the sense of contingency.

'Αρα properly signifies "in the *nature*, or *regular course* of things." Hence it is used,

1. In drawing inferences; "consequently," "therefore."

2. To express certainty, as ὥς ἄρα ἐφλυάρουμεν how *truly* did we trifle. Sometimes ironically; as ὥς ἄρα ἐγώ, as if I forsooth, &c.

3. To denote what *naturally follows* in the order of time or events; as, "when the tenth day appeared, τότε ἃ ῥ' ἐξέφερον, then they *of course* bore away the body of Hector with tears."

4. In making *transitions* to what naturally follows in the progress of thought; ὥς ἔφατ', οἱ δ' ἄρα πάντες ἐπίαχον, thus he spoke, and they all then shouted applause. Hence ἄρα often begins a sentence with the signification of μὲν οὖν or μὲν δὴ wherefore, with reference to something which has gone before.

5. With εἰ, εἰάν &c. to express a conjecture; as, εἰ ἄρα δύνονται, if indeed (i. e. in the course of things) they can. In such cases ἄρα retains its appropriate meaning.

Γε, which confirms or urges the particular object in view, ("at least," "certainly," "truly,") has sometimes the sense of μάλιστα, *chiefly*; and is used in interrogations, expressions of admiration, &c. to increase their force.

Τοῦν (γε οὖν) at least, even, for, yet.

Δή from ἤδη, as, an adverb signifies *now*. When joined to οὖν it denotes, in respect to present time "this very moment;" as, οὖν ἡδὴ μαχητέον we must fight this moment. In connection with verbs in the preterite, it denotes "just now;" as περὶ ὧν οὖν ἡδὴ Σωκράτης ἔλεγε, of which Socrates was just now speaking. As a Conjunction, it retains the sense of now,

1. In exhorting, as λέγε δή, come now, read.

2. In questions, indicating the earnestness of the speaker, and his desire of an *immediate* answer, τί δὴ; Why, now? τὰ ποῖα δὴ ταῦτα; What, now, are these?

3. In expressing admiration, when joined with ποτε, as τί δὴ ποτε τουτῶν; why, now, these?

4. In commencing a subject; as Ὡς δὴ σκοπῶμεν αὐτό Now, let us consider it in this way.

5. In marking the successive stages of thought, as they rise one after another. In each of these δὴ signifies “now” or “truly,” until at the last one, it signifies, “finally,” “chiefly,” “above all.” Hence it is often joined to superlatives; as μεγίστη δὴ.

6. In confirming or strengthening affirmations. This is one of its most common uses.

7. In irony; as, ὡς δὲ ἡ τοῦδ' ἐνικα, &c. as if truly for this reason Apollo had sent calamities upon us. Δῆτα has the same meaning with δὴ.

Οὖν, Wherefore. 1. Draws an ultimate conclusion, in view of what has gone before.

2. Commences a paragraph or chapter, with some reference to what has preceded.

3. Continues or resumes a subject, after a digression or parenthesis.

4. Introduces a transition to some new subject.

5. Has an affirmative force, particularly in replies; as γίγνεται οὖν οὕτως, it is certainly so. This affirmative force appears still more clearly in a sentence like this: εἴτε μὴ γράψῃ, εἴτε οὐκ, he either will not write, or he will.

PECULIAR IDIOMS.

Ἀμελεῖ signifies “take no heed,” and hence, doubtless, certainly.

Αὐτῶ, αὐτῇ without σύν, signifies “together with,” as δύο ἵπποι αὐτοῖσιν ὄχσεσιν, two horses together with the carriages.

Ἐνεκα often signifies “as far as depends upon;” as “without the Sun, as far as depends upon (ἐνεκα) the other heavenly bodies, it would be always night. *h. 62 δεῖα ὑμᾶς*”

Ἐν τοῖς before the superlative, signifies among all, before all; as ἐν τοῖς πρῶτοι παρῆσαν οἱ Ἀθηναῖοι, the Athenians were present first of all.

Ἐφ' ᾧ for ἐπὶ τούτῳ ὥς, and ἐφ' ᾧ τε for ἐπὶ τούτῳ ὥστε, signify “on condition that.”

Ἐπειδὴ joined to εὐθέως, πρῶτα, or τάχιστα, signifies “at the moment.”

Μόνον οὐκ, only not, i. e. almost: So, ὅσον οὐ, almost.

Περὶ πολλοῦ ἐστὶ μοι, or περὶ πολλοῦ ποιούμεαι, or ἡγέομαι, “it is of great importance to me.”

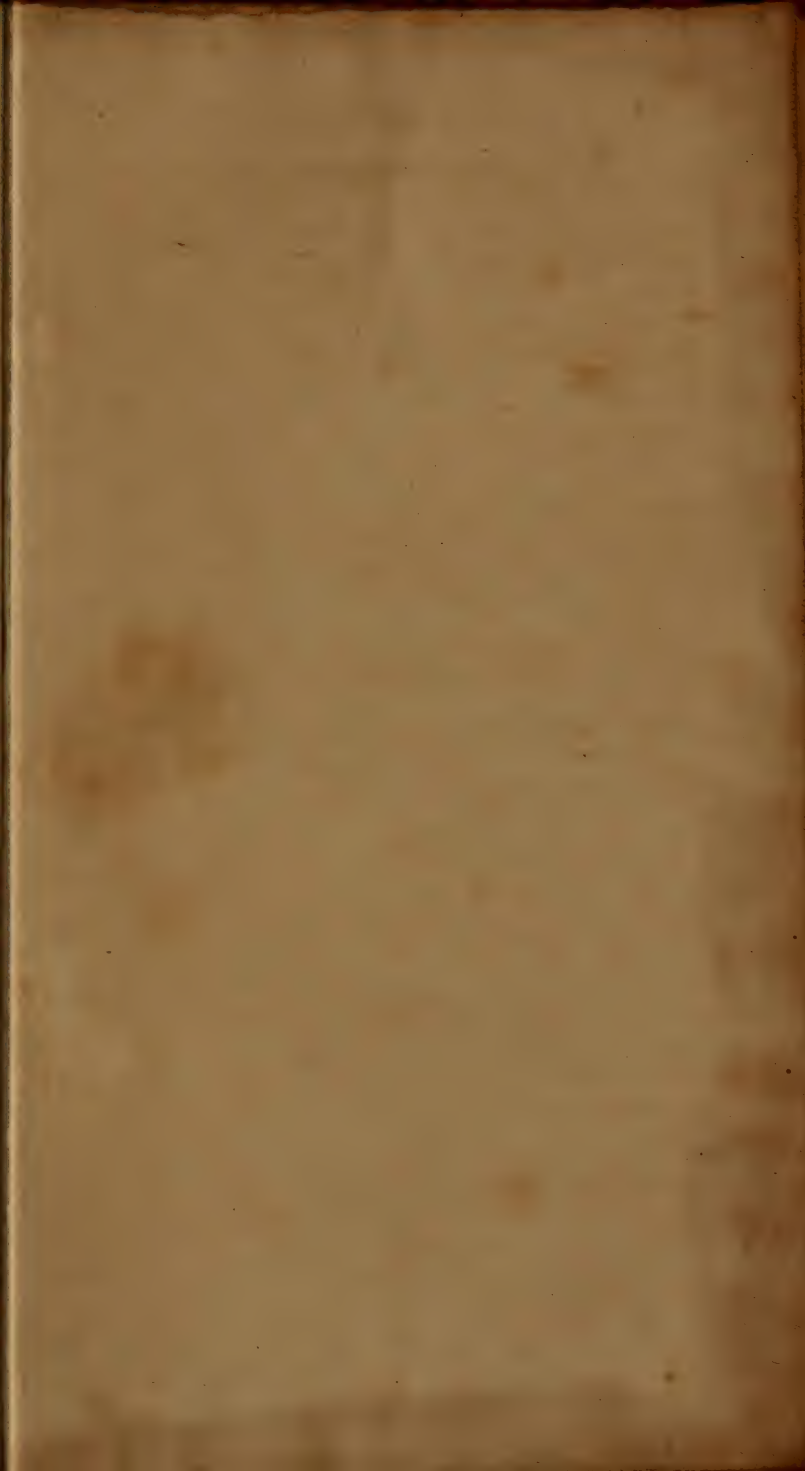
So on the contrary, περὶ μικροῦ, &c.

Πολλοῦ δέω, “I am far from,” “certainly not,” ὀλίγου δέω “nearly,” “almost.” Ὀλίγου and μικροῦ have sometimes this sense when alone.

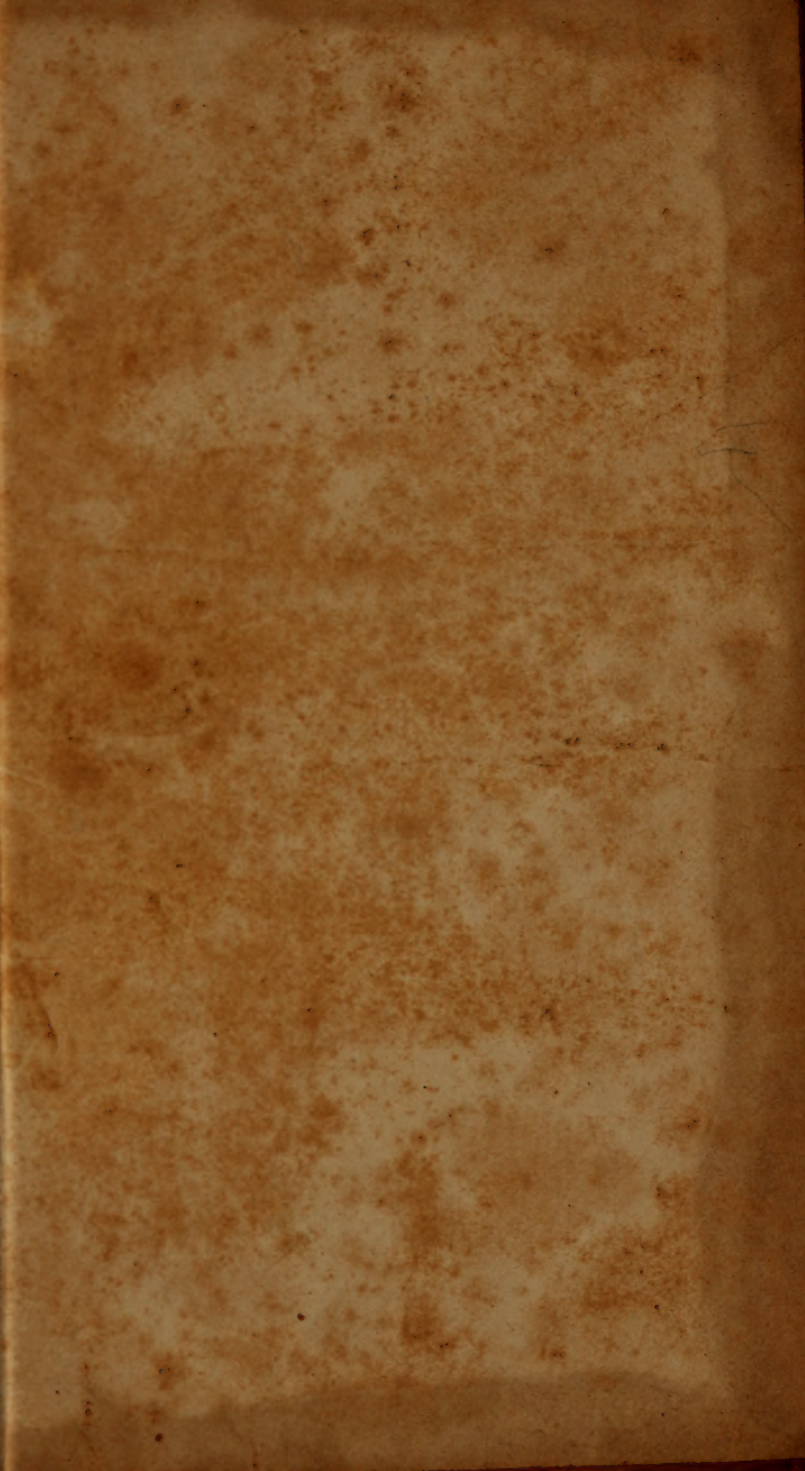
Ὡς ἔπος εἰπεῖν so to speak.

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